MILLENNIAL STAR

SEPTEMBER
1966

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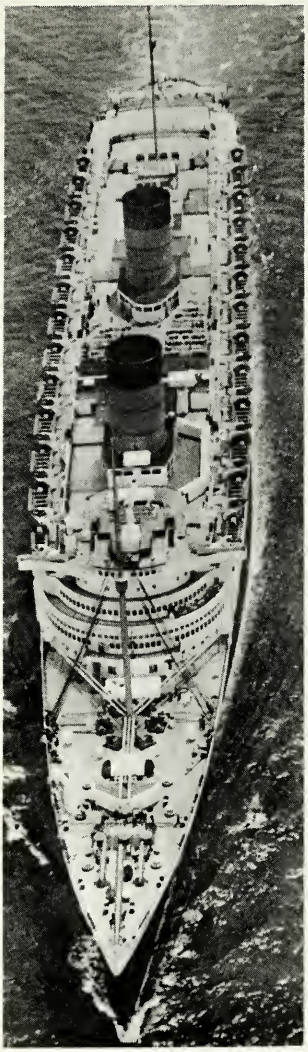

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Millennial Star

Vol. 128 No. 9

September 1966

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"If I were asked . . ."

If I were asked to name
The World's greatest need,
I should say unhesitatingly—
Wise Mothers.
And the second,
Exemplary Fathers.
If mother-love were
But half rightly directed, and
If Fatherhood
Were but half what it should be
In example and honour,
Much of the sorrow and wickedness
In the world
Would be overcome!

PRESIDENT DAVID O. McKAY

A Prophet at 93

A NEWSPAPER editor published the following after a meeting with President McKay:

"President David O. McKay, the prophet and leader of the Church of Jesus Christ of Latter-day Saints, really looks like a prophet.

"He looks like he might have stepped out of the Old Testament.

"He is large in stature, vigorous and extremely well preserved. His massive, well-groomed mane of white hair tops a handsome face that shines with strong character. Extremely expressive, it displays inspiration, firmness, understanding, humour, in rapid succession as he talks."

This editor's reaction is typical of those who meet this inspired leader for the first time.

President McKay has, indeed, a noble bearing, not unlike a prophet of old. Yet he possesses a zest for living which animates his attractive countenance, reflecting a love of life and genuine interest.

Those who know our Prophet more intimately find him a man of strong compassion and love; a teacher and prophet of more than usual wisdom, spirituality and divine intuition, a leader of courage, conviction and action, and a man of majesty and dignity, yet possessing a humanness and strong sense of humour.

Culture and refinement are reflected in his every action and word. His speech denotes a familiarity with the finest of the world's literature. A great memory enables him to quote freely from the passages and verses he loves so much.

His nobleness extends to his relationship with his family. As a husband and father he is beloved of his lovely companion and their sons and daughters.

At 93 this modern-day Prophet stands six feet tall, carrying himself always erect; his eyes are piercing, yet friendly and frank; his handshake firm, all belieing his age. Though age has brought halting footsteps he is vitally alert and interested in people and events about him. He works long and hard, spending, with seeming abandon, the physical strength which appears to have an unending source. He is progressive, keeping apace in his overwhelming responsibilities with the ever-changing jet-age world.

HENRY A. SMITH
Editor, The Church News

Church Membership has Multiplied 20 times in lifetime of President McKAY

ON September 8, President David O. McKay, president and prophet of the Church of Jesus Christ of Latter-day Saints, will reach his ninety-third birthday anniversary.

Still directing the detailed and widespread activity of the Church, he is the spiritual leader of the millions who recognise in "Mormonism" the restored Church and gospel of the Lord Jesus Christ.

President McKay's leadership of the Church has been synonymous with growth and progress.

The Church has doubled in size since he became its leader in April, 1951.

At the beginning of that year there were 1.1 million members. Today there are nearly two and one-half million.

This remarkable increase has typified the growth of the Church throughout President McKay's 93 years of life.

In 1873 — the year he was born— there were seven stakes organised in the Church, and they had an estimated membership of 125,000. The stakes were Salt Lake, Weber, Utah, Millard, Beaver, Bear Lake and Juab.

In 1906, when he was named a member of the Council of the Twelve, the Church had increased its membership almost three times, to 334,841, and had multiplied its stakes eight times— there were 55.

That year, also, the Church had 20 organised missions throughout the world.

In 1934, when President McKay was named a counsellor in the First Presidency, the Church had grown in population to 730,738, had increased in stakes to 110 (with 1,015 wards) and had 31 missions.

Seventeen years later, when he became president, the membership of the Church had increased to slightly more than one million members.

They were organised into 191 stakes, 1,666 wards and 43 missions.

Today the Church membership has 419 stakes, 4,018 wards, and 71 missions.

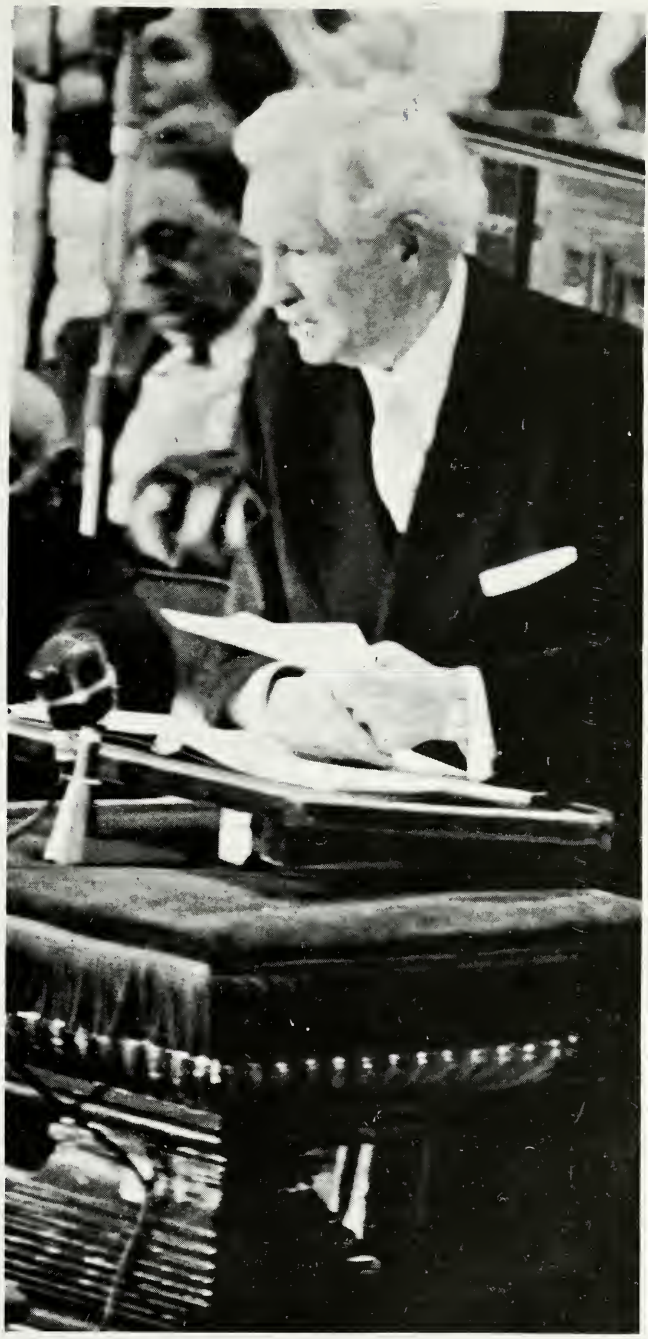
For many years President McKay has been a leading figure in directing the growth of the Church as he headed up the missionary programmes and proselyting activities. His own personal influence in the lives of many persons, too, has been no small contributing factor.

Stated in terms of percentages, the growth of the Church is perhaps unparalleled by any other Christian denomination.

In the 93 years of President McKay's life the Church has multiplied in size 20 times.

During the time he was a member of the Council of the Twelve, the Church more than doubled in membership.

While he was a counsellor in the First Presidency, the Church nearly doubled again, and since becoming president 12 years ago the Church has once more doubled in size.



President David O. McKay, shown in a well-known pose at the pulpit in the Tabernacle in Salt Lake City.

From this position he not only addresses the thousands in the Tabernacle itself, but the vast radio and television audiences who tune in on conferences of the Church.

The President speaks of LOVE at HOME

Love, as the body, must have
nourishment
or it will starve.
There is no great thing the man or
woman can do to keep love
alive and healthy.
But there are many little things
given daily, and if possible, hourly—
a kind word, a courteous act,
a smile
an endearing term, a sparkle in
the eye, an unexpected service,
a birthday greeting,
a remembering of the wedding anniversary—
these and a hundred other seemingly
insignificant deeds and expressions
are the food upon which love thrives.
On the other hand, looking at each
other's frailties, exaggerating
each other's weaknesses, going about
sulkily or moodily,
making an indiscreet remark,
are little drops of poison
that cause love to sicken and possibly die.
William George Jordan says: "Love
rarely dies a sudden death. It is usually
ailing a long time before its decease.
"Little ills that could readily be cured
in their early stages are permitted to run
into more serious conditions.
Complications set in,
and love, with its vitality exhausted
through long suffering, finally dies.
"Love's neglected colds
often develop into consumption.
Prompt treatment with a little unselfish
care, tender watchfulness, and cheerful
patient nursing, may restore
love to perfect health."

**A radiant companionship of over 62 years—
President David O., and Emma Ray Riggs McKay.**

"MAMMA RAY"

(Birthday greetings written by President McKay to his wife, Emma Ray, when she became 77 years of age.)

Three score years plus ten and seven,
A sweet darling spirit came from heaven
A wee, wigglin' baby, from one home to another,
Love, perfect Love, filled the heart of the mother.

A bride at the altar at one score and three,
A modest, young Beauty, fair and charming to see.
As wife now she went from one home to another
Love, perfect Love, filled the heart of her lover.

At two score and three, five boys and two girls
Made busy each hour for stories, dresses and curls.
More queenly this period than in any other
Her children, her life—the one perfect Mother.

A Scottish Answer to a Good Friend

(The following poem was written by President McKay in reply to a request from President Rudger Clawson, former President of the Council of Twelve.)

TO PRESIDENT RUDGER CLAWSON:

"Your letter's before me awaiting reply—
The ane to the 'Scotchman sometimes called McKai.'
I'm sure that you think I've neglekit you sairly
An' I'll no say mysel' that I've treated you fairly.

"I beg ye'll forgive this unseemly delay—
Ye ken weel that I've travelled for months far away;
Then, besides, ye have been in this auld British land,
So ye realise truly hoo much wark there's in hand.

"Ye ask for a rug wi' good pattern an' brown,
Wi' a bouncin' good discount for cash paid right down:
But do ye no ken hoo the Scots lo'e the penny?
A discount! My word! It's gay hard to get any!

"But I found a true friend wi' rugs good and new,
Whom I telt twas a present—I'm buyin' for you.

Said he: 'Here's a tartan, the real, real McKai;
Since it's you, I'll gi'e discount.' Said I, 'It's a buy.'

"Sae, noo, beloved brither, accept frae us twa,
This Scotch steamer rug. When frosty winds blaw,
Just wrap yersel warmly frae feet tae yer thigh,
An' gie a kind thought tae yer friends called McKay.

DAVID O. and EMMA RAY

A Million Miles

Since His First Visit to Britain

THE Apostle Paul, most famed traveller of ancient Christian missionaries, covered less than 10,000 miles in his recorded journeys for the Church.

When President David O. McKay was born some 1,800 years after Paul's day, the means of travel had improved very little. The horse and other beasts of burden still were the most widely used means of transportation throughout the world.

President McKay became an expert rider and has never lost his love for horses. But in 93 years, his travels have extended vastly beyond Paul's utmost capacity—beyond the limitations of the horse and the sailing vessel to the faster-than-sound jet airplane.

He has visited at least 45 different countries outside the U.S. and has preached in nearly every state in the Union. It is estimated that he has travelled a million miles since he first left Huntsville, Utah, to fulfill his first missionary call to Britain in 1896.

He has walked on every continent except Antarctica, has sailed completely around the world once and has travelled nearly 400,000 miles since he became president of the Church.

His influence alone has been a powerful force for good wherever he has gone, and his words have brought many to repentance.

President McKay undoubtedly is the most widely travelled of any Church leader since the days of the restoration 133 years ago.

But in all his travels, his heart ever turned to Scotland where his ties were closest.

His father was a missionary to Scotland in 1881. At the age of 23 President McKay, then a mere youth, followed in his footsteps, and was made president of the Glasgow Conference (district) in March 1898.

He was warmly welcomed by many of the Scots who remembered his father. He enjoys telling of one amiable Scottish lady who cheerfully offered him a cup of tea.

"I do not use it," he explained.

"Do ye no?" she replied. "Well, neither did yer father, I mind weel. I was awful put aboot because I didna' know what to gi'e him."

Today he still travels. Only a short few weeks ago he made an airplane trip to historic Church points in Missouri, where the Saints suffered such hardships of persecution in the early days of the Church.

But the world travels to him as well. Many prominent men in the world have been included among the hundreds of visitors who now come to his door.

Three presidents of the United States have visited him, ambassadors from many lands, leaders of many Churches and large numbers of businessmen. Only recently he was visited by leaders of the Greek Orthodox Church.

One of the visitors he remembers best, and who was truly an inspiration to him, was Dennis Clancy, of Dundee, whose singing the President loves. On his last visit Dennis sang: "Jock McKay" much to the delight of the president.

Home Evening for Family Security

By **Elder Harold B. Lee**
Of the Council of the Twelve

OUR leaders have directed us in an intensive effort to observe the weekly Family Home Evening. Lesson materials with suggested activities have been prepared and are now in the hands of every parent in the Church. One night each week all meetings, socials, or other activities are discontinued. In the home the family, led by the father, engage in a Family Home Night, which consists of scripture reading, singing, and activities suited to the ages of the children. This is the time for a family council and free expressions of all family members. Reports from throughout the Church are most heartening.

From a psychiatrist comes this unusual comment:

"My professional activity," he said, "brings me in contact with many church members who have problems. It was a most refreshing experience to receive the Family Night manual and to see the lesson materials. Most of the problems I see could be corrected if members of the Church could just understand and live the first three lessons in the Family Night manual. Inferiority feelings, trying to be someone else other than one's self, and failure to believe in repentance create the background for most of the problems I see. The Church Family Night programme is the most effective preventive programme I have seen." (Dr. Carlos Madsen.)

Testimonies coming from young families concerning these programmes as they put them into practice in their little families continue on and on, as we could tell you of the reawakening which has come to parents as they are led by the family home manual to guide their children through these important years of their lives.

Just as a flood-lighted temple is more beautiful in a severe storm or in a heavy fog, so the gospel of Jesus Christ is more glorious in times of inward storm and of personal sorrow and tormenting conflict. When the density of the fog of doubt and uncertainty and dangers in the way ahead put fear into our hearts, God's eternal light of gospel truth is more beautiful than ever before because of our greater need.

May we remember the history of past generations and their failure to teach their children, lest the "sins of today's children be upon the heads of today's fathers."

JOSEPH FIELDING SMITH

Eternal Marriage

ALL SHOULD PLAN FOR IT

FREQUENTLY some person comes to me with a personal problem in relation to his marriage. The husband and the wife are not getting along well together, and a divorce seems to be staring them in the face. They have a number of children, and yet differences arise that seem to be vital to their continued union.

If the parents were both living in full accord with the divine principles of the gospel, such a condition would not arise. There would be peace and harmony in the home.

Throughout the so-called Christian world, divorce is a common thing, but people in other churches do not have the proper understanding in relation to the marriage union. To them marriage is at best a temporary union, and the ceremony performed by a minister or a judge or other official who is legally authorised to marry emphatically and definitely states that the union shall be until death, and then the marriage comes to an end. Their doctrine concerning marriage is that it is an earthly ordinance or union and that it ends at death. This false doctrine is impressed upon their minds because of the statement of the Lord to the Sadducees who came to him with their problems concerning the woman who had seven husbands. I quote this conversation:

" . . . Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

"There were therefore seven brethren: and the first took a wife, and died without children.

"And the second took her to wife, and he died childless.

"And the third took her; and in like manner the seven also; and they left no children, and died.

"Last of all the woman died also.

"Therefore in the resurrection whose wife of them is she? for seven had her to wife.

"And Jesus answering said unto them, The children of **this** world marry, and are given in marriage:

"But they which shall be accounted worthy to obtain **that** world, and the resurrection from the dead, neither marry, nor are given in marriage:

"Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

"Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham and the God of Isaac, and the God of Jacob.

"For he is not a God of the dead but of the living: for all live unto him." (Luke 20:28-38.)

Let us remember that the first mar-

riage on this earth, that of Adam and Eve, was performed before there was any death in the world; therefore it was intended to be forever. Marriage if performed by divine authority, is to last forever. In the temples of the Lord men and women are married with an everlasting covenant. Children are born to them in this covenant to be theirs forever, and therefore the family union was intended to endure forever.

Paul makes this perfectly clear in his writings to the Corinthian members of the Church when he declared unto them that "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord."

The prevalent idea in the world that marriage is a covenant for this life only is in contradiction to what is written in the scriptures. Let it be remembered that when Adam was placed in the Garden of Eden there was no death.

"We also read that the Lord declared that it was not good for man to be alone. Therefore, Eve was brought upon the scene to be a "help-meet for him." (See Gen. 2:18.)

Thus we see that marriage and the family organisation were intended to be forever.

It was by a divine commandment, and Adam and Eve were commanded to multiply and fill the earth with their posterity.

In this final dispensation, the Prophet Joseph Smith was taught by revelation that the union between a man and his wife was to endure forever.

Death, while it would intervene, was to be only a temporary separation and the union of husband and wife would continue on through all eternity.

And then the family union would also endure forever, and each generation in the Kingdom of God would be eternally joined to the one that went on before from the end of time back to the beginning. Thus the children of the covenant would eventually be joined together, and the children of God become one grand family. Each generation would be linked to the one which went on before of all those who would receive the gospel and become members of the divine family of God.

If a man and his wife were earnestly and faithfully observing all the ordinances and principles of the gospel, there could not arise any cause for divorce. The joy and happiness pertaining to the marriage relationship would grow sweeter, and husband and wife would become more and more attached to each other as the days go by. Not only would the husband love the wife and the wife the husband, but children born to them would live in an atmosphere of love and harmony. The love of each for the others would not be impaired, and moreover the love of all towards our Eternal Father and his Son Jesus Christ would be more firmly rooted in their souls.

Divorce was never contemplated in the gospel plan, and, where true love exists, disharmony between father and mother and from children to parents will not arise. We are, all of us here in this mortal world, on probation. We were sent here primarily to obtain tabernacles for our eternal spirits; secondly, to be proved by trial, to have tribulation as well as the abundant joy and happiness that can be obtained through a sacred covenant of obedience to the eternal principles of the gospel. Mortality, as Lehi informed his children, is a "probationary state." (2 Nephi 2:21.) It is here where we are to be tried and tested to see if we will, when shut out of the presence of our Eternal Father but still instructed in the way of eternal life, love and revere him and be true to his Beloved Son,

CONTINUED ON PAGE 32

Drink in the Precious Words!

By **Marion D. Hanks**
Former President of the British Mission

THE envelope was addressed to THE MORMON CHURCH, Salt Lake City, Utah, and the letter inside bore the salutation, "To Whom It May Concern." The message was simple and understandable:

> "I am reading with the greatest delight the blessed truths contained in that Book (The Book of Mormon). I never dreamed that the Book of Mormon was like that — in fact, I thought hard things about it and you for I received my information from articles in secular magazines. I am a Baptist by denomination, but how I rejoice to know the truth and drink in the precious words of men like Nephi and Mosiah."

The writer explained that the Book had been acquired in a strange way, and asked for additional copies to share with her friends. (Actually, her lawyer husband had obtained the Book from a Baptist minister while visiting another town on business, as a joke on his wife, knowing her antagonism to the Church, and had slipped it in with several books she had borrowed from the minister to read while her husband was busy in the law court.)

There is much to inspire in this story, and much that is sobering, also.

How many choice individuals turn away an opportunity to read this sacred Book, thinking, through their misunderstanding or resentments, "hard things" about it and the Church?

How many members of the Church live and die and never know the thrill of rejoicing "in the precious words of men like Nephi and Mosiah?"

There may be some excuse for nonmembers who, like the writer of the letter, get misinformation "from articles in secular magazines," but what excuse has a member of the Church for missing the marvellous blessing of faith and spiritual strength that he could have in learning to know this glorious Book?

A Conversion

Through reading the Book of Mormon, Sister Chatt became converted to the divine inspiration of the Book and to the divine calling of the young prophet through whom it was brought to light and translated. Without missionaries or help of any kind, and without study guides or direction, she read the Book and knew it was the truth. She became a missionary herself, in time, and did (and is still doing) much marvellous good in sharing the Gospel. Being very well acquainted with the Bible, she was particularly sensitive to the spirit of the Book of Mormon, and became successful in teaching the Gospel through these companion volumes of scripture.

How about you? Have you read the Book of Mormon? Do you read it consistently? Are you acquainted with the

great spiritual heroes of the Book? Do you thrill to its testimony of Jesus? . . . to its strong corroboration of the inspiration of the Bible?

Have you learned to apply the great teachings of the Book of Mormon to your own life and the lives of your family?

Start Reading

In subsequent issues of the Millennial Star, we'd like to help you learn to know the Book of Mormon. The best way in the world is to do what Sister Chatt did—read the Book for yourself! As you do, we will supply some direction and suggestions that will assist you. In the meantime, start reading—for the first time, if that's the way it is, or again, if you've been the route before. We'll promise you that there are more blessings ahead than you now suppose.

Will you accept a suggestion to start?

A Fruitful Way

Read the Book of Mormon all the way through under pressure, so many pages a day (we suggest two weeks as a reasonable time). Don't stop to visit or ponder or puzzle out the principles or problems. Just get acquainted with the story and the nature of the Book itself. Make a marginal annotation if you like (write the word "baptism," perhaps, at Second Nephi, Chapter 31, and again at Mosiah, Chapter 18) so you will be alerted to the choice instructions available when you return, but don't stop to savour the strength now. Just get acquainted this time through.

President A. Hamer Reiser, former President of the British Mission, suggested in a Star article some time ago, that a second and third reading of the Book under pressure would lay a foundation of Gospel knowledge and direction for a reader's life that would open wide the doors to faith and spirituality and Church contribution, and I agree heartily. Generations of students and missionaries have demonstrated the validity of the approach.

Mark Your Book

So follow the suggestion: Read through the Book under pressure at least three times. The first time mark with an ordinary black lead pencil the outlines of the story. The second time through mark in red everything pertaining to the Saviour, His mission, ministry, and redeeming sacrifice. The third time mark in blue the doctrines, principles, and particularly the lessons of life that apply to you. (Some readers mark geographical and archæological matters in green, if this approach interests them).

This effort will take six weeks of your reading time, and will pay dividends not like any to be found in any other enterprise that I am acquainted with. Make the effort and reap the blessings.

Mark these words by Dr. John A. Widtsoe:

It is a paradox that men will gladly devote time every day for many years to learn a science or art; yet will expect to win a knowledge of the Gospel, which comprehends all sciences and arts, through perfunctory glances at books or occasional listening to sermons. The Gospel should be studied more intensively than any school or college subject. They who pass opinion on the Gospel without having given it intimate and careful study are not lovers of truth, and their opinions are worthless.

Love and Your Child

By **Gwendolyn M. Cannon**

MARY Ann was four years old with dark hair and sad, dark eyes. She didn't run and play as other children of her same age. She seemed unaware of people and events. Some four year olds talk a running stream, but Mary Ann was silent. It was believed that she was mentally retarded and for this reason was taken to a child therapy clinic to determine the cause. After careful observation and testing, it was found that there was no evidence of a physical defect such as brain damage. She was, in fact, rated above the normal intelligence level of children of her same age. What then, caused the deficiency in her total development? Why was she unable to respond to the world around her?

It was discovered that Mary Ann's mother was so emotionally damaged herself, that although she took care of the physical needs of her child, she was unable to give her the love of a normal mother-child relationship. The result of this condition so impoverished Mary Ann's emotions that she could not develop normally in any way. The diagnosis for Mary Ann was stated: Retardation due to lack of parental love and affection.

As the Saviour established the principle of love as the basis for Christianity so researchers in child development have established it as a basic need for the growth and development of children. It has been said that love to the young child is as important to his total growth, as food is for his nourishment. Strangely enough, love impinges even upon the physical development of the young child.

It has been observed that babies raised in an institution are generally less developed in every way than family babies. They miss the response and encouragement that family babies receive in their attempts to reach for an object, sit up, or communicate. A family is delighted at every evidence of progress in their youngest member. There is pride and joy at every sign of development, be it the first tooth or the first unsteady step. It is this reaction that gives a young child confidence to continue to practise his feats and gives him happinness in his ability to illicit response from those around him. This is nourishment to his feeling of self worth and increases his delight in discovering and learning. With this motivation he is more socially responsive, physically advanced and intellectually more alert than his institutionalised counterpart and the Mary Anns of this world.

Love is the basis for a Christian life and also is the basis for the full development of children.

Relief Society Presentation

Sister Vera Beattie, President of Leeds Stake Relief Society, will soon move to Newchapel where her husband will become the Temple Engineer for the London Temple. She has made a fine contribution to the stake in the five years she has held this office. She leaves with the best wishes and grateful thanks of Leeds Stake.

Tokens of appreciation were presented to Sister Vera Beattie, President of the Leeds State Relief Society.
Left to right, Lillian Garlick, Secretary-treasurer, Clare Clegg, Second Councillor, Sister Beattie and Nora Worth, First Councillor.

A DARLING RECIPE

Sister Jean Beatrix Darling, Trixie to her friends, is the wife of President Joseph W. Darling of the London Stake. This recipe has been enjoyed by many fortunate enough to have been guests of the Darlings. She has made it often for the mid-day meal at stake conference for the visiting authorities. It is always a great success. It originates in Ireland, Trixie's native land.

Soda Bread (minus yeast)

Jean Beatrix Darling

1 lb. plain flour — 1 teaspoon salt
1 level teaspoon Bicarbonate of soda
½ pint buttermilk

Method:—

Sift together the flour, salt, soda. Mix with the milk to a soft dough. Knead lightly on a floured board into a flat

round cake. Put on a floured baking tray—cut three diagonal cuts across the top and prick with a fork. Bake 30 minutes—Regulo at Mark 7.

OR

Knead lightly and roll into a large round about 1 inch thick and cut down middle and across middle (×) into 4 "parts" and bake on a floured griddle or large frying pan until one side is browned then turn over and cook other side.

OR

Cut into scone shapes and bake on griddle or pan or in oven.

What ever way, this bread is good, especially if the parts are fried with bacon and egg!

If buttermilk is unobtainable use either sour milk and rub in 1 ounce of lard, butter, or margarine into the flour, OR fresh milk and rub in 1 ounce lard butter or margarine into the flour and sift in 1 teaspoonfull of cream of tartar.

Wheaten Bread—use either of above methods substituting wheaten flour for the plain flour.

Fruit Bread—using the basic recipes above add about 4 ounces castor sugar, 4 ounces any fat, and 4 ounces (or more if liked) of mixed fruit, OR just sultanas or currants separately.

Extra good Wheaten bread—and favourite with many. 1 lb. Wheaten flour (Allisons or Rakuesens from herbal and Veg., Store).
4 ounces margarine — 1 teaspoonfull Bicarbonate of soda — 4 ounces brown sugar (dark or light) — 1 teaspoonfull salt — 1 egg — (1 level teaspoonfull Cream of Tartar if sweet milk is used) — Buttermilk OR sweet milk $\frac{1}{4}$ pint.

Rub margarine into wheaten flour, add brown sugar, salt, soda mix well, add egg and enough milk to form into a soft dough, and put into a greased baking tin—round or square, or a one pound loaf tin Bake at mark 4 for about 40 minutes. Test with skewer in centre. Bread is baked if skewer comes out clean.

Delicious with butter when hot or cold, or even toasted when it begins to get stale—if it lasts long enough!

How do you cope ?

When you have asked friends to your home for a meal, and some food or drink is accidentally spilled at the table by one of the guests, are you able to handle the situation with speed and efficiency and tact? Do you see that the feelings of no one are hurt?

Then—the place involved should be quickly cleaned up with an absorbent cloth. There is no need to remove the tablecloth (if one is being used), but a large table napkin should be placed over the accident area, and clean cutlery supplied If the "accident" covers a large area of the table then several napkins can be used or a small tablecloth, and if dinner mats are in use then supply fresh mats, or again, a large napkin

Now—forget the incident and quickly change the subject.

Teenagers in Tomorrow's World

By **Gary B. Hansen**

LATTER-DAY Saints living in Britain today should be aware of the tremendous economic and social changes which this nation is currently undergoing. These events, needless to say, are exerting and will continue to exert considerable influence on all facets of our lives, not the least of which will be on our world of work—How we earn our livelihood. During such times of uncertainty and change, we are especially fortunate to have the "Iron Rod" of the GOSPEL of Jesus Christ as an anchor in our lives, and the CHURCH organisation to assist us in our conduct during this life and our preparation for the life to come.

In order that we might better understand the implications of contemporary events on the lives of our children, and so that we might adequately prepare them to meet the challenges which they will enevitably face, we need to ask an obvious but important question: **What are the important goals and objectives in life which we deem as being desirable for Latter-day Saint youth?** Once we have established these goals we can then ask ourselves, as Latter-day Saint parents, a second question: **Are we doing all we can and should be doing to help our children to achieve these goals?**

I would suggest three basic goals or objectives for our youth in Britain:

1. To help all our youth become "good Latter-day Saints." This would include:
   a. the obtaining of a thorough know ledge and understanding of the principles of the GOSPEL;
   b. the development of a strong personal testimony;
   c. sufficient motivation to live the GOSPEL in its entirety;
   d. an opportunity to fill an honourable mission for the Church, should the occasion arise;
   e. an opportunity to meet and marry a suitable Latter-day Saint companion in the Temple;
   f. the privilege of rearing a Latter-day Saint family guided by the Gospel's influence.
2. To develop adequate numbers of effective Church leaders. Our goal should be to help all our young members to develop their leadership and teaching skills to the extent that they will be able to sucessfully fulfill leadership and teaching assignments in all CHURCH organisations and auxiliaries.
3. To help all young CHURCH members to achieve the full measure of their potential. This would include the development of all their talents, skills, and abilities—be they academic, vocational, or creative. By so doing we would hope that they might be able to lead constructive and satisfying lives in their communities, and find suitable employment and expression at or as near to the level of their abilities as is humanly possible.

The third goal is particularly important for young Latter-day Saints growing up in today's world. As you are probably aware, the need for unskilled

and untrained workers in our complex industrial society is rapidly diminishing. The development of new and advanced technologies and techniques has created an insatiable demand for highly-educated and highly-skilled workers. Furthermore, the development of information theory, communications and control since World War II (known as **information technology** and represented by the capabilities of the present day computer), and cybernetics—more popularly called automation—which is the application of these techniques to industry and commerce, will bring about as many great economic and social changes in our society during the next few decades as the first Industrial Revolution did in the early 19th Century.

What are some of the implications of these recent developments on the lives of Latter-day Saints? First, we can expect to live longer than our parents did, and our children to live longer than we will. Second, the scientific and technological revolution through which we are living means changes not only in the environment but in the nature of our work: new machines require new skills, and new knowledge demands constant retraining.

a. Employment: The demand is for highly-skilled and well-educated people. The jobs of tomorrow will go to those qualified to fill them. Current employment trends indicate an increase in the demand for professional, technical, clerical, and skilled manual workers, with a decreasing demand for semi-skilled, unskilled and agricultural workers. Many people will have to change employment several times during their lifetime. Consequently, a good general educa tion upon which new skills can be built as needed is essential for continuous employment. Mobility —the willingness to move to new locations—and adaptability or flexibility (the ability to learn new skills and ideas) will be essential, as well.
b. Education: As suggested above, higher education and technical training are becoming the foundation for living and working in today's world. To leave school at age fifteen or sixteen without any prospect or programme for further education or industrial training will consign a young person to a lifetime of insecurity and unemployment. Every young person should continue his schooling for as long as possible and as long as he continues and to benefit from it. And in the process he should acquire good study habits and a positive attitude about continuing his education throughout his lifetime on a formal or informal basis.

Third, we have more leisure, not simply after retirement but during our working lives—and, again, we can expect our children to have even more. The prospect of more leisure time—as farfetched as this sounds, especially to Latter-day Saints—may be used in a wasteful or constructive manner, depending on the nature and intelligence of the people involved. Will it be used for uplifting purposes in harmony with the GOSPEL, or for time-wasting undesirable ones?

Fourth, marriage occurs at an earlier age, and a greater number of women have completed the responsibilities of child-bearing and child-rearing by their middle age. Many women will return to full-time employment at such time, if not before.

The impact of these facts on our individual and social lives mean that we can never be done with education in its broadest sense. It also means

that it will be much more difficult to draw any hard and fast line between the various **parts** of education (primary, secondary, further and adult education); it has to be seen as a whole—a lifetime whole. Training for a particular job or occupation is just the beginning of things, for the need to constantly improve job qualifications and competence is likely to continue through a good deal of our working lives.

As Latter-day Saints we are very fortunate when faced with the prospects outlined above, because the Lord and His latter-day prophets have attached great importance to the obtaining of **all** kinds of knowledge and skills —not just religious knowledge. The GOSPEL encompasses all truth wherever it may be found. "The glory of God is intelligence, or in other words, light and truth." (D & C 93:36). Thus, we have been instructed by the Lord to seek out knowledge in every sphere by study and prayer, in order that we might be better prepared to build His Kingdom here upon the earth as well as furthering our own eternal progression.

And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

Of things both in heaven and in the earth, and under the earth, things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms—

That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission which I have commissioned you. (D & C 88:77-80).

. . . seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. (D & C 88:118).

It is impossible for a man to be saved in ignorance (D & C 131:6).

These scriptural admonitions have been given tangible support by the Church and its leaders from earliest times. The School of the Prophets, conducted by the Phophet Joseph Smith at Kirtland, Ohio, was but a forerunner of the many Church activities in the educational field which have followed down through the years to the present day. And since the time of Joseph Smith, Church members everywhere have been continually admonished and encouraged to acquire knowledge and skills and to develop their talents to the fullest. This policy has been restated for our benefit by the First Presidency in a recent letter to Bishops and Branch Presidents throughout the world:

The Church has long encouraged its members, and especially its youth, either to obtain a college education or to become well trained in some vocation in a trade school. In our fast growing industrial society, this becomes almost a necessity, for unless our young people are well aducated or well trained, they will not be able to obtain proper jobs or positions in the future. The jobs that require no education or training are decreasing from year to year and soon will be practically non-existent.

We therefore strongly suggest that you urge all young people under your supervision to engage in formal study

CONTINUED ON PAGE 38

Book Review

George Eliot (1819-1880)

By **Walter Allen**
(Weidenfeld and Nicolson)

Part I

PERHAPS one of the things to remember about George Eliot is the fact that she had an "analysing mind" rather than a creative one. This stands out in her personifications of characters in her novels. Her people were always terse and graphic. She was the maker of the moral law as no novelist before her had been. The young Victorians were not so full of praise a generation younger than she, which was amazing, since she had been so worshipped at the time of her writing. However, she has now come into her own.

Mary Ann Evans, who was later to become George Eliot, was born November 22, 1819 at Arbury Farm in the parish of Chilvers Colton in the north-east of Warwickshire. The countryside was flat and dull where agriculture and industry had existed side by side for 500 years. At this time, four years after the Napoleonic Wars, the countryside was still in a state of turmoil and fear, those who had, being in the overwhelming minority, dreading that those who had not, would begin a revolution.

Robert Evans, her father was the dominating figure of her life and in all probability made her the woman she became. Marion, as she was sometimes called, drove through the countryside as a little girl "standing between her fathers knees," viewing the landscape through his eyes. He appears in several of her novels, i.e., **Adam Bede,** in the story of this name and Caleb Garth in **Middlemarch.**

He was a self-made man, and as of so many of this type, married above his station in life. Marion's mother, his second wife, came of yeomen stock much like Mrs. Tulliver in **Mill on the Floss.** As a matter of fact, Maggie Tulliver of the same novel, seems to be a portrayal of Marion at this early age. She was a plan, high tempered, extremely intelligent child who adored her brother, Isaac, and until she was eight or nine played with him when not in school or indulging in her voracious pleasure of reading. This stimulation of continual study was shown when she later wrote, "We cannot help being modified by the ideas which pass through our minds."

Marion's father realised that his daughter must have the best schooling available. This he provided first at Nuneaton where she studied under a Miss Lewis with whom she corresponded for many years. It is through these letters that we learn much regarding her formative years. first as an Evangelist and later as a Baptist where she attended the Mrs. Franklins' school in Coventry.

Later, after the death of her mother when living in Coventry, she met Charles Bray, the Victorian and his

circle which included men and women "dedicated to intellectual honesty and pursuit of truth." At this time when only twenty-four she wrote to a close friend "We cannot fight and struggle enough for freedom of inquiry and we need not be idle in imparting all that is pure and lovely to children whose minds are unbespoken."

Bray soon became a free thinker and even departed from his beliefs in Christianity. Marion followed his pattern causing a severe rift between her and her father. This lasted for some time but eventually Marion again attended church as a concession to her father's wishes.

Her mother had died eight years previous to the death of her father but his passing was a severe wrench taking many months to heal. She had written the Brays before his death "What shall I do without my father. It will seem as if part of my moral nature were gone." She travelled with them through Europe where she eventually settled down with the d'Alberts in Geneva meeting many stimulating, intellectual people.

Upon her return to England she became an associate of John Chapman who was to become her publisher and with whom she then edited the Westminster Review, the leading organ of philosophical radicalism. It was through Chapman that she met Herbert Spencer who advised Marion to write novels. They became very close friends. It was thought by their associates that they would marry but nothing came of the speculation. He admired her "quick observation, great powers of analysis, unusual and rapid intuition into others states of mind, deep and broad sympathies, wit and humour and wide culture."

However, he was unable to light the spark which was to cause her to become a novelist. It was his close friend, George Henry Lewes with whom Marion lived as common-law wife for many years who was able to achieve this great feat. Her writing career began in September, 1856, three years after her association with Lewes. Then, with the publication of **Adam Bede** in 1859, she was "established as the leading woman novelist of the day."

Her union with Mr. Lewes was a very happy one which lasted until his death in 1878. She grew in stature during these years and became a very famous woman. It was early in this period that she adopted the name of George Eliot.

In May of 1880 she married John Walter Cross, a wealthy business man and friend of many years, who was twenty years her junior. Their life together was brief since she died in December of the same year. Once again the association brought vituperations down upon her head, but it is through Cross in his biography, **George Eliot's Life,** that we learn much about her and the wonderful moral force which motivated her life.

Do you have a recipe and/or a household hint to share with your British Church sisters? Send them to the Womens' Section of the Millennial Star.

Gwendolyn M. Cannon,
"Bywood", Nightingales Lane,
Chalfont St. Giles,
Bucks.

Youth of the Month

Carole Haines

CAROLE Haines, a fine, young convert to the Church, has recently sailed on the "Queen Mary" across the Atlantic to Canada. She has left behind her a bounty of friends and admirers, a record of diligent church service and the influence of a sweet spirit upon the members of Hyde Park Ward and London Stake.

Carole learned of the church before she was sixteen when two elders called at her home. She was interested enough to attend a Sacrament Service and Mutual. She was impressed with the personal quality of the elders but for some time did not sense the pertinence of their message. There was a period when Carole and her family told the missionaries that they were not interested in the church and would prefer to be left alone. In spite of this rebuff the elders persisted with Carole. She continued to attend some church activities. She enjoyed Sacrament Service most because of the simple "beauty of Hyde Park Chapel, the order of the service, the big ministry and the participation of the congregation, particularly the singing." This was the beginning of a spiritual awakening. "I had a feeling I just couldn't understand or explain. There was just something there." She felt a great need to know more about the gospel and was responsive to the teachings of the missionaries.

It was necessary for Carole to wait over two years before she was allowed to be baptized. These were hard years for Carole. She longed for full membership in the Church of Jesus Christ and she persisted in her church activities and became a Youth Missionary even before she had experienced baptism. She grew in her knowledge and understanding of the gospel and was secure in her testimony when she was privileged to be baptized.

Carole has worked on a stake and ward level in both the Sunday School and Mutual organisations. The youth of the Church looked to Carole for guidance and direction, young though she was. Her friendship was cherished, her influence great.

Carole has said the church "has given me an understanding of my relationship with God. It has helped me to achieve eternal values and has opened my eyes to my blessings, opportunities and abilities. It has given me a desire to improve myself. It has shown me the importance of a balanced personality as well as spiritual, emotional and intellectual maturity."

This month we honour Carole Haines, of London and wish her well on her adventure to the New World.

M Men Gleaner Weekend

THE young people of M Men Gleaner age in the Leeds Stake recently organised a weekend of activities. The theme of which was "How can we, M Men Gleaners get the most out of our lives in the Church." The event was held in the Leeds Ward and commenced with a social on the Friday evening. Saturday was taken up with a "Workshop Discussions" and followed by outdoor games and cultural visits to Kirkstall Abbey & Folk Museum.

All this time Brian Mackey, a seventeen year old apprentice in hotel catering management, was preparing and cooking fifty chickens, soup, mountains of potatoes, salad and a special exotic Bavarian sweet. This was for the three course dinner eaten by the appreciative youth and their guests in the evening.

A very talented cabaret followed and the evening finished with dancing.

After breakfast at the Leeds Ward Chapel, the M Men Gleaners held a special service with the young speakers basing their talks on "What do I want to be doing in the 70's. At the end of the service each of the young people recieved a pennant as a souvenir of a momenteous occassion.

"Birds in the hand" Brian Mackey, the young chef responsible for the three course dinner eaten by over 80 appreciative M Men Gleaners at the recent weekend held in the Leeds Stake.

Brother Norman Garner rolling them in the aisles at the recent Leeds Stake M Men Gleaner weekend in the Leeds Chapel.

"EYES DOWN ... FEET UP ... STEADY AS SHE GOES." Outdoor games at the recent Leeds Stake M Men Gleaner weekend.

"PICKN A CHICKN" A happy group at the Leeds Stake M Men Gleaner weekend in the Leeds Ward Chapel.

"HAPPINESS IS MORMON SHAPED" some of the young organisers of the highly successful Leeds Stake M Men Gleaner weekend in the Leeds Chapel.

Saturday night fun at the Leeds Stake Festival of Youth Weekend.

OVER 100 young people attended the Youth Festival organised by the Aaronic Priesthood under 21 Committee recently held at Dewsbury Ward Chapel in the Leeds Stake.

Commencing with games on Saturday afternoon and a luxury buffet tea, it was all systems go for the swinging ring-a-ding carnival evening that followed with lashings of ice cream, candies and "Pop" for all those who needed to refuel their energy tanks. One girl said "I wish my friends could see us enjoying ourselves they think you need cigarettes and alcohol to have a good time."

After spending the night in the homes of the Dewsbury Saints, the boys went to Priesthood while the girls held a special session under the direction of Sister Sinnott of the Stake YWMIA Board.

The weekend was rounded off with a Testimony meeting which was a model of reverence and solemnity contrasting sharply with the fun and energy expended the day before. All the young people recieved a pennant as a momento of the event.

THE M Men and Gleaners of Crawley district will long remember Whit weekend. It was two days of worship, fun and food provided by the M Men Gleaner Council of Crawley District.

It began at Sunday School in Crawley Ward followed by an M Men Gleaner lunch. After an evening sacrament service, Sister England spoke to the group at a fireside. She discussed with them temple marriage.

On Monday morning the group met at Horsham Station to begin a hike to St. Leonard's Forest. Roger Perry and Chris Freeman served as "enthusiastic if sometimes erratic" map readers. However, a plot of land lent by a ward member, was found and lunch was cooked.

It was a weekend of joy in associating with members of the church in worship and fun.

M Men and Gleaners of Crawley district met at Horsham Station.

READING BRANCH SUNDAY SCHOOL OUTING TO EAST WITTERING

On Saturday July 16th Reading branch members took a coach to East Wittering for their Sunday School outing.

It was a wet, dismal day to begin with, but by 11.30 a.m. the rain had cleared and there were blue skies and sunshine for the rest of the day.

After picnic lunches, the brethren played football and the sisters played rounders. Many of them also enjoyed swimming and for the less energetic, paddling and sunbathing.

(It was noticeable that a few people were limping and nursing their aching limbs on Sunday morning.)

Elder Roger Jones entertained the younger generation on the coach journey with "magic" tricks, stories and silly songs of which he seems to have an inexhaustible supply.

The day was a great success and we all say "Thank you" to those who worked to make it so.

Could be Ascot, but no —It's Geoff Freeman's original creation for Crawley District's M Men Gleaner Whit. Mon. hike.

Food was plentiful and delicious.

FOURTY girls of the Leeds Stake MIA spent Whitsuntide 1966 under canvas at their annual camp which this year nestled at the foot of Ingleboro; one of the Highest mountains in the scenic Yorkshire Dales.

Bishop W. Crisp and his wife Mavis of Huddersfield led the girls in an action packed programme of games, swimming, walks, and climbs. One started before dawn and took them to the top of Ingleboro' to watch the sunrise.

The weather was beautiful and the girls cheerfully did all the chores that were needed to be done for the smooth running of the camp.

The testimony meeting on the Sunday evening was a moving experience for all. Most of the girls bore their testimonies. One girl who was not a member, testified to the truthfullness of the Gospel and the Church of Jesus Christ of Latter-day Saints.

Sister June Sinnott the YWMIA Activity Councillor, who organised the camp, on the advice of her physician was unable to attend at the last minute—she none the less managed to be with her girls on two separate days covering a distance of over 390 miles in all to do so.

The Youth Section desires to serve the British youth of the Church. What would you like featured and discussed in the Millennial Star? Send us your ideas, interests and problems.

Gwendolyn M. Cannon,
"Bywood", Nightingales Lane,
Chalfont St. Giles,
Bucks.

"IS EVERYBODY HAPPY" Mealtime smiles at the YWMIA Camp at Ingleton for the girls of the Leeds Stake.

The Deadly "Friend"

(Alcohol and Road Accidents)

By **Elder Douglas C. Felt**

IT was late at night. A good L.D.S. family was beginning its return to their country home after spending the day in the city. The father had stopped at a set of traffic lights. A quarter mile down the street a car appeared traveling quite swiftly. The driver failed to see the red light and the car that was stopped at the light. The second car did not stop for the light, and the driver was traveling at 60 miles per hour when he struck the first car from behind.

Why didn't the driver of the second car see the stop light or the car stopped at it? Why was he driving at 60 m.p.h. in a 30 m.p.h. zone? HE WAS SENSELESSLY DRUNK!

What happened because of his failure to control his car? A family was broken — many of its members died after agonising weeks in the hospital.

The case mentioned above is an extreme case that caused a great uproar in the community, and it should have; but underlying it is another less-known problem on today's highways— the person who drives after "just a few" drinks. Most people agree that a "Drunk" is a menace to others on the road; but they find it hard to believe that AN ORDINARY FAMILY MAN CAN BE A SERIOUS MENACE AFTER ONLY A FEW BEERS OR GLASSES OF WHISKEY. This has been shown to be the case by medical and statistical evidence.

Alcohol affects a man in two ways: first, it slows his reactions and dulls his sensations; and second, it affects his judgement. He becomes over-confident and less cognizant of his mistakes. A man under the influence of alcohol is more likely to take risks while at the same time he is less able to think and react to any unusual situation. This effect begins with very little alcohol. and is the greatest risk for the man who drives after drinking. His intoxication may be so slight that it is hard for him or for his friends to see and he may think that he is driving better, but this is an illusion of over-confidence that is inspired by alcohol HE IS NOT DRIVING BETTER, HE IS JUST INCAPABLE OF KNOWING THAT HE IS DRIVING WORSE — and that makes him doubly dangerous.

It is impossible to show a direct relationship between the amount of alcohol consumed and the amount of impairment caused because it is related to many factors such as sex, age, previous drinking habits, the type of drink, and the period over which the drink was consumed. The important factor is the concentration of alcohol in the blood stream, where it can reach the brain and nervous centres. This is measured in milligrams of alcohol per 100 milligrams of blood.

At the present time, the Ministry of Transport and Parliament are considering legislation making it an offence to drive a motor vehicle when the driver has a blood-alcohol concentration

above 80 milligrams/100 milligrams. This does not mean that a driver's ability is not impaired below this level; rather, it represents the minimum level at which ALL drivers will be impaired. (Many drivers are impaired with a blood-alcohol levels above 150-200 milli-/milligrams.) Until now, the law did not give the courts any direction as to the degree of impairment necessary for conviction. As a result, many offenders have been acquitted with blood-alcohol levels above 250 milligrams. If Parliament adopts the present level of 80 milligrams and makes it a definite offence to drive with such a level, then many more convictions will result, and the deterent effect will be felt by all drinkers.

Although we as Latter-day Saints are commanded not to drink, we still mingle with friends and neighbours who drink, and we use the same highways as they do; so we have an obligation to do our part to stop accidents caused or aggrevated by drink. Here are a few suggestions:

1. Counsel your friends to observe the only safe rule—
   IF YOU DRINK—DON'T DRIVE
   IF YOU DRIVE—DON'T DRINK
2. Think twice before riding with anyone who has been drinking. Refuse to ride with a driver who has had more than three whiskies, three half-pints of beer, three sherries, or a third of a bottle of table wine; these are sufficient in many cases to cause impairment.
3. If they insist on driving, offer to do the driving yourself, or suggest public transport — bus, train, or taxi.
4. Support legislation that provides more effective enforcement in cases of drunk driving: these will provide a better deterrent and more convictions for offences.

ETERNAL MARRIAGE CONTINUED FROM PAGE 12

Jesus Christ. These principles should be laid in the foundation of every home. No prayer should be neglectful in regard to the sacred principles of the gospel of our Redeemer. The Lord has commanded us, one and all, to bring our children up in light and truth. Where this spirit exists, disharmony, disobedience, and neglect of sacred duties will not, cannot, succeed.

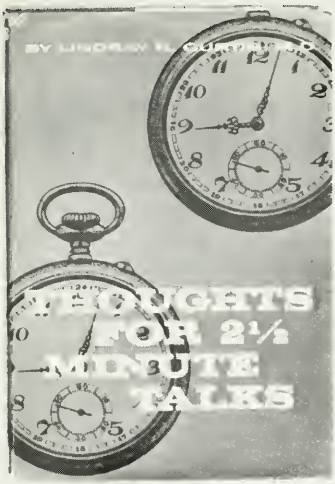
Prayer to our Eternal Father in the name of his Beloved Son should prevail in the home. Where this is observed in the spirit of faith and humility, the evil of divorce and disobedience of the commandments pertaining to our eternal salvation cannot exist.

I conclude with a statement by President David O. McKay:

"Marriage is ordained of God that children might be so trained that they may eventually be worthy of Christ's presence; and that home is happiest in which they are welcomed, as God and nature intended they should be. . . .

"Some young couples enter into marriage and procrastinate the bringing of children into their homes. They are running a great risk. Marriage is for the purpose of rearing a family, and youth is the time to do it. I admire those young mothers with four or five children around them now, still young, happy. . . .

"The principal reason for marriage is to rear a family. Failure to do so is one of the conditions that cause love to wilt and eventually to die." (Gospel Ideals, pp. 469-470, 466.)



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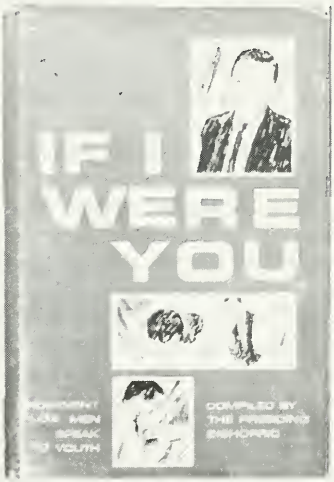

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Hug Him? or Lose Him?

WHAT would you do with him? He came to many of the branch meetings.

He paid his tithing, and he said his prayers.

But where ever there was trouble, it seemed he was in the middle of it.

This boy was Rob McClure. He lived in a little Scottish town, went to the neighbourhood school, was full of energy, loved fun, and was good in many ways—but troublesome.

His father was not a member of the Church, and usually wanted his son to go out with him on Sundays. But when ever Rob did come to Sunday school he always put the class in an uproar.

He joined the Boy Scouts in the town, but upset the troop. When he was ordained a deacon in the branch, he disturbed the quorum.

The branch president was beside himself. What could be done?

One day a young couple moved into the branch. The man was a convert of three years, and an architect. His wife had joined the Church about the same time he did. Both were enthusiastic about the work of the Lord, and were active in the organisations of the Church. The name of this family was McLean.

Soon after moving into town, Brother McLean was appointed to have charge of the deacons in the branch. When the branch president gave him this position, he wondered what Brother McLean would do with Rob, but time would tell.

It didn't take Brother McLean long to find out who was the troublemaker in the group. What to do?

Should he allow Rob to continue to disturb the class, and make it difficult

for all concerned? Should he ask him to stay away so that the others could have peace? Or was there some way of reaching him?

Brother McLean made it a subject of prayerful thought.

Then he decided to find out more about Rob. He called on his mother when Rob was not at home, and obtained from her a good understanding of Rob's likes and dislikes, and what problems he caused in the home. He asked the mother for the names of his boy friends, particularly those in the Church.

The branch had recently finished a small chapel and cultural hall, in which there was a good playing floor.

Rob liked basketball, and admired the elders as they practiced on their diversion day. At times he played with them.

Brother McLean went to the elders and obtained their aid in organising a basketball team among the boys of the branch. Rob was invited with the others. He became an excellent player. Brother McLean learned too that Rob was a leader among his friends. This gave him the idea of making him the captain of a boys' team, which would play with the elders. He made two teams, each one with two elders and three boys. Rob was captain of one of these teams.

CONTINUED ON PAGE 40

A Surprise Call

by **Arnold Irvine**

THERE was a telephone message waiting for Victor Lee Brown, capable young airline executive, when he arrived home on the evening of September 28, 1961. The office of the First Presidency in Salt Lake City had been trying to reach him for some time.

He was mystified. Why should the First Presidency's office be calling him? He held no high office in the Church. He had come to Chicago from Denver a year before, transferred by his company. He was teaching a Sunday school class in the North Shore Ward and was a ward teacher. Neither of these positions ordinarily required the direct attention of the highest quorum in the Church.

He did have some pleasant recollections of the years in Denver when he had served as a member of the Stake YMMIA superintendency, as bishop of the Denver Fourth Ward and as a counsellor in the Denver Stake Presidency.

As second counsellor in the presidency he had come to know and admire John H. Vandenberg who was the first counsellor. President Vandenberg reciprocated the feeling of admiration and the two men had enjoyed working together in the Church.

When President Vandenberg was called to Salt Lake City to become a member of the Church Building Committee, President Brown had filled his place as first counsellor. For five years he continued in that position until he had moved to Chicago.

Victor Brown dialed the operator and soon was connected with Salt Lake City.

Bishop Victor L. Brown

"Are you coming to conference?" asked the voice on the west end of the line. The general conference of the Church was scheduled to begin the next day in Salt Lake City.

"No, I hadn't planned to," was the reply.

"President McKay would like to see you. Can you be in his office at 8 o'clock in the morning?"

The astounded young executive said he could make it. The distance to the appointment was 2,000 miles, but this was no great obstacle to an airlines official. Securing a plane reservation was no problem either. He was assistant to the director of reservations.

At a few minutes before eight the next morning, he arrived at the Church Office Building. In President McKay's office, he was called to serve as second counsellor to a new Presiding Bishop—John H. Vandenberg.

Victor Brown thought of the bright future he had anticipated with his company He had moved up steadily on the executive ladder and felt he was on the threshold of further advancement with accompanying financial gains.

He had looked forward to achieving

CONTINUED ON PAGE 40

HOW WE DID IT . . .

The Missionaries

"Go Ye Into All the World . . . "

IF you are around Scotland during July or August you will notice numerous notices, proclaiming in towns and villages everywhere Festival and Games weeks. From the regal gathering at Braemar to Akie's Fair on the side of a little hill in the North East, Scottish life — industry — cattle and stock of all kinds are on display. You will thrill to the skirl of the bagpipes and stare, fascinated by the swing of the kilt. You will admire the long-horned, black-faced Scottish sheep (shorn of their long coats by now maybe) but you will be amazed, on closer examination, how these animals climb those steep hills so surely, with what seem poorly equipped toes. Perhaps this is indicative of the tenacity and strength and sincerity of the Scots. Far from "dour" however, the Scots are a cheerful, happy and hospitable people and it is a pleasure to be with them, in their Highland fastnesses.

In the little fishing town of Peterhead on the North East coast, they were having their Festival time.

I do not remember his name in full, but I am sure he was called Elder Crippen, and he impressed me with his earnestness and sincerity, his developing leadership and potential. Not a large attendance at Sunday School in the Peterhead Branch, but they sang with gusto, prayer with fervour and were saintly and friendly.

The town had staged a Trade Fair in connection with its Week and before attending the meeting I had seen the adverts concerning this indicating the showing of several films. I did not get to the fair—but Elder Crippen, taking the opportunity offered by such an occasion, had gained permission to show films on Mormonism. What is more our films had attracted the largest audiences. Such, indeed, was their success, that other sects had withdrawn their contributions from the show and had boycotted it! Some 1,400 people had viewed the LDS exhibits. (Note: Population of the town is about 1,200.)

Forty-two people had expressed sufficient interest in Mormonism to want to know more. Present in the meeting was a young man who was convinced of the truth of the Gospel following his attendance at the show. He had helped—worked with the Missionaries during the whole period and wished to be baptised.

"By their fruits ye shall know them." These young LDS missionaries are the fruits of Mormonism. Those interested and converted people are the fruits of their labours. God bless them.

J.P.H.

Hearts Turned to Their Fathers

A New Series of Notes on Genealogy

by **David Ensign Gardner**

EVERY Latter-day Saint's objective in genealogy and temple work is purely religious, for he is motivated by the Lord's commandments. The work of saving our kindred dead is an important part of the Lord's plan of salvation for all His children, and when the admonition given by the Saviour to His disciples is remembered, "Be ye perfect, even as your Father in Heaven is perfect," we realise that there truly must be high standards in our research.

The Prophet Joseph Smith in writing to the Saints in 1842 had this to say on the accuracy necessary in preparation of genealogies:

" ... let all the records be had in order, that they may be put in the archives of my holy temple, to be held in remembrance from generation to generation, saith the Lord of Hosts." (Doctrine & Covenants 127:9.)

"You may think this order of things to be very particular; but let me tell you that it is only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world, for the salvation of the dead who should die without a knowledge of the Gospel." (Doctrine & Covenants 128:5.)

1. **The First Family Group Sheet:**

The first step in genealogical research is the compiling of a family group record of one's own family. Mother, father, brothers and sisters should be the first called upon to help make the record complete and accurate. Verbal statements are not always accurate, therefore they need to be verified. Make and keep notes of every statement, no matter how trivial, for later they may fit into the family record.

When all possible information has been gleaned from the immediate family, a check should be made of family papers. If the owners are willing, make a full copy of all records, so that in case of doubt later, the source of the information will be known.

2. **Family Papers in the Home:**

Make yourself a **check list** to use when visiting relatives. Such recorded information, together with items of

ABOUT THE AUTHOR

DAVID ENSIGN GARDNER, F.S.G. (London) was born in Birkenhead, Cheshire — formerly a member of the Liverpool Branch presidency and later South London Branch presidency—lived in Salt Lake City since 1948 where he is at present with the Planning Department of The Genealogical Society. Co-author of several accepted texts in genealogical research and teaches classes for the BYU.

personal knowledge, save time and money. Include in your check list the following:

1. Oldest members of the families, such as grandparents, uncles, aunts, parents, with their addresses where possible.
2. Family Bibles, histories, diaries, biographies and journals.
3. Certificates of birth, marriage and death.
4. Old letters, memorial cards and obituaries.
5. Apprenticeship records.
6. Army and Navy service and pension records.
7. Scrap books and baby books.
8. Birth and wedding announcements.
9. Newspaper clippings.
10. Photographs (be sure to identify).
11. Wills, deeds and property transfers.

Consider each of these with special reference to their genealogical value. It is always better to use more than one source of information in compiling family group records. The above broad list of family sources may be enlarged as you inquire into the papers held by relatives. Here are some general guidelines connected with a few of the above documents:

A. Certificates of births, deaths, and marriages have been registered officially as follows:
England and Wales:
since 1 July, 1837.
Scotland:
since 1 January, 1855.
Ireland:
since 1845 for Protestant marriages, and all births, marriages and deaths since 1865.
The Isle of Man:
since 1849 for births, 1877 for deaths, 1849 for Dissenter marriages and 1884 for Church of England marriages.
The Channel Islands:
Guernsey, Sark and Alderney commence in 1850, but Alderney lost some during World War II. Jersey Island since 1842.
These records will be discussed later in further articles.

B. Many families have copies of certificates of christenings (baptism and membership) issued by Protestant and Catholic clergymen. Their great value may not be appreciated until it is realised that they are a direct lead to the name of the parish or other church where records should be searched for additional pedigree data.

TEENAGERS IN TOMORROW'S WORLD

CONTINUED FROM PAGE 20

of some kind beyond secondary school. Of equal importance is the selection of an education programme that takes into account each individuals interests, talents, and goals.

It is the responsibility of every Latter-day Saint parent to help his children to prepare themselves to function successfully in tomorrow's world. If parents will start early and fulfill the measure of their educational responsibility to their children, then no Latter-day Saint youth need fear the future—he will be prepared to face it confidently and humbly as an educated and qualified person.

Choose Appropriate Music for Prelude and Postlude Items

By **Emma Marr Petersen**

FROM the beginning of time there has been music to gladden the heart and to cheer the soul, to comfort the mourner, and to praise the Lord.

At first crude instruments were fashioned from available sources, wind instruments from the horns of cattle and rams, and many other types of contrivances intended to produce sweet sounds.

We are told in the fourth chapter of Genesis that Jubal, a Cainite, was "the father of all such as handle the harp and organ," in other words, of all players upon stringed or wind instruments. Nowadays in our Church services it is the practise to use organs or pianos to furnish preliminary or preludial music, and also to accompany congregational and other types of singing.

A very important function of this music is to create a spirit of reverence in those entering the building, and therefore it should be dignified and worshipful in character. The choice of music for these occasions is most important, and anything of a secular nature should be avoided as being likely to bring thoughts of a worldly nature to the listeners.

Love songs, popular music, "catchy" melodies, songs, the words of which may be contrary to accepted Latter-day Saint doctrine, operatic selections, should not be chosen for Church use. Selections from Oratories, or from the classics, that are dignified and reverential in mood, or even hymns, if nothing else is available, may be used for both prelude and postlude, if performed in the right mood. The postlude may be less subdued than the prelude, because there is usually some noise made by persons moving from their seats to the exits; therefore in order for it to be heard it must be somewhat louder.

Regardless of the skill or ability of the player florid or highly ornate music should not be played in religious services, because it draws attention to the player rather than to the desired atmosphere of the service.

In the book of First Samuel, chapter 16, 23rd verse, in the old Testament we read: "And it came to pass, when the evil spirit was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him." Such was the power of music to change a mood in olden times, and so it should be used today to change moods of frivolity or light-mindedness to attitudes of respect and worship.

At times in our Church a player is chosen who has had little formal musical training, or has forgotten much of their previous instruction, so a great deal of practise must be spent in preparation for playing publicly. In such cases the practise of playing hymns in private is invaluable, at first using each hand separately, then playing them together, and not leaving the selection to move on to another until it is thoroughly learned and note perfect. It may be necessary at first to count aloud, playing very slowly and giving each note and rest their proper value. The playing of hymns in the home is never time wasted even by an

accomplished performer, who may be called on to play hymns in keys other than those in which they are written.

Becoming thoroughly familiar with the hymns which are most commonly sung gives confidence to both leader and singers.

In playing the musical accompaniment to our songs it is customary to play an interlude, usually at the conclusion of the second stanza. This may consist of the music to the last phrase of the hymn, or it may be improvised, providing the player is skilled and does not consume too much time.

HUG HIM? or LOSE HIM? CONTINUED FROM PAGE 34

This led to a complete change in Rob. Giving him responsibility, and helping him to use his strength of leadership in the RIGHT direction was all he needed.

From then on Rob helped rather than hurt the programme. Activity and wise direction were all that Rob really needed.

A SURPRISE CALL CONTINUED FROM PAGE 35

success in the business world ever since the days when he waited on customers and ran errands in his father's store in Cardston, Alberta, Canada.

The family had moved to Salt Lake City in the thirties while Victor was in his teens. He finished high school and went on to LDS Business College and the University of Utah.

His career with United Air Lines had begun in 1940.

Always active in the Church, Victor had served as secretary of the Granite Stake MIA Board. Another board member, Lois Kjar, and he found they had many interests in common including each other. They had been married in 1936 in the Salt Lake Temple.

Wherever they had lived, Salt Lake City; Washington, D.C.; Denver; Chicago, they had given the Church top priority in their lives.

Now could he give up the career he had worked hard for to devote his entire time to the Church? He could. He called his company's head office and told them of his decision. He was sustained the next day in the morning session of conference and since then has served ably in the various assignments given him.

★

Poetry Page

STRADIVARI'S VIOLINS

By **George Eliot**

When any master holds
'Twixt chin and hand a violin of mine,
He will be glad that Stradivari lived,
Made violins, and made them of the best.
The masters only know whose work is good:
They will choose mine, and
While God gives them skill
I give them instruments to play upon,
God choosing me to help him.
'Tis God gives skill,
But not without men's hands.
He could not make
Antonio Stradivari's violins
Without Antonio.

★

The Church Welfare Programme

By **Rudger H. Walker**
Member of the Priesthood Welfare Committee

EVER since its organisation in 1830, the Church has encouraged its members to establish and maintain their economic independence; it has encouraged thrift and fostered the establishment of employment-creating industries; it has stood ready at all times to help needy faithful members. It has been the purpose of the Church to promote the temporal as well as the spiritual welfare of its members. We have always been taught that the spiritual well-being of the members of the Church is closely related to their temporal well-being. We have had the Aaronic Priesthood to look after the temporal welfare of the members of the Church while the Melchizedek Priesthood is to promote the spiritual well-being of its members.

Very early in the growth of the Church, in 1843, the Relief Society was organised so the sisters of the Church could assist the Priesthood leaders in administering to the needs of those in distress. Through this organisation the sisters of the Church have become the Bishop's chief aids in helpng to care for the temporal needs of the Church.

In later years, as the population of the Church became greater, and the activities of the members of the Church became more complex, the need for additional services were apparant. During the years of the great depression in America when the entire economy of the nation was running at a low ebb, many people were out of employment, and many families had difficulty in obtaining sufficient food. It was then that our Church leaders initiated a new phase of welfare work making it possible for members of the Church to work together in a co-operative manner to produce the food they needed. They developed gardens and farms for the production of food; and they developed facilities for canning fruits and vegetables so the food products could be stored throughout the year. The organisation was also perfected to provide for an exchange of kinds of food products among the various wards and stakes. The food products were then kept in bishops' storehouses and available to the bishop for distribution to the needy members of the Church.

This programme has come to be known as the Welfare Programme, and it has come to be a most useful and helpful organisation so that all of the members of the Church can contribute a portion of their time and effort in helping to provide food and other commodities that may be needed by certain members of the Church who because of an emergency or other uncontrollable circumstances cannot provide for themselves.

This programme has provided work for many people who were unable to find rewarding employment otherwise. It has helped them to become self-supporting while, at the same time, contributing to the assistance of others in need. In short, the Welfare Pro-

gramme has contributed materially toward the temporal welfare of many people who, for various reasons, found themselves unable to provide for themselves. I believe everyone who has been involved in this programme, in any way whatsoever, will agree that those who have given of their time and their means to make the programme a success have benefited spiritually. They have enjoyed the benefits of those who give for the benefit of those in need. They have felt the true spirit of brotherly love; they have enjoyed the privileges of working and associating with one another in a good cause; and they have benefited from the opportunities on many occasions of working together as a family, and these occasions are becoming more rare in these days of our complex and modern society. Those who have worked on these projects have had the joy and satisfaction of doing something for someone else, particularly those among us who need our help.

NOTE.—This is the first of a series of articles on the Welfare Programme of the Church. In Great Britain many of the members of the Church have wondered whether the Church Welfare Programme had a place because of the various welfare programmes sponsored by the government and administered by the Ministry of Pensions and National Insurance.

In the ensuing issues of The Star, Dr. Walker will discuss the Welfare Programme in its broader aspects and point out that the Welfare Programme is for all the members of the Church, both young and old, whether they live in America or Great Britain, or elsewhere in the world. He will point out specific things that the Church may do to promote the temporal welfare of its members in this country, and he will also emphasise the individual responsibilities of its members in promoting their own temporal welfare.

A SERMON

Six days a week the devil works—
Works overtime on Sunday.
And then he's ready once again
To go to work on Monday.
So if all evil you would shun
And keep your conscience level,
You must begin at early dawn
And work just like the devil!

Japanese "Mormon" Girl
Internationally Famous

By **Harold Lundstrom**
Deseret News Music Editor

GREAT MUSICIAN IS ALSO A GREAT MISSIONARY

PRETTY 22-year-old Yoshie Akimoto acknowledged the applause of the capacity audience at the Young Artists' Festival in Salt Lake City.

When she finished her two piano solos some minutes later, Yoshie was given a sincere and exciting ovation. And the question that virtually everyone was asking was, "Who is she?"

Though Yoshie wore a beautiful "Western" formal concert artist's gown, she gave the Young Artists' Festival concert an international flavour even before she started to play just by her traditional Japanese bow. Crossing her arms and putting her hands on her knees, she maintained her polished bow until the applause subsided. This formal Japanese graciousness also expressed her acknowledgement for the climaxing ovation.

There was good reason for the universal question: "Who is she?"

Her artistic playing of Chopin's romantically beautiful "Harp Etude" and Ravel's delicate but sparkling "Toccata" was such an exciting performance that it immediately put her in "orbit" as a new star in the galaxy of young professional musicians in the Church.

Though it had not been common knowledge among Church musicians and music patrons before her appearance in the Young Artists' Festival, Yoshie has a distinguished — almost fantastic—musical career.

Following her earliest training under her mother, Yoshie was accepted at the age of eight by Japan's foremost teacher, Teiichi Higashi. Mrs. Akimoto and Yoshie were converts to the Church 12 years ago in Tonoyaka Shi, Osaka.

When Yoshie was 10 years old, and then when she was 11 years old, she won the coveted all-Japan "Student Competition." For winning when she was 10, she was selected to perform Bach's "Partita No. 1" for the Music Critics Association's "Audition Series." For her performance she was given a standing ovation and awarded a solo recital, which marked her formal debut.

Three years later, Yoshie was invited to participate in a series of monthly recitals commemorating the 200th anniversary of Mozart's birth in 1756. She played his "Concerto for Piano and Orchestra No. 13, in C. (K. 415)" with the Osaka Philharmonic Symphony Orchestra, conducted by Takashi Asahina.

Because Mozart did not compose a cadenza for the soloist, little 13-year-

old Yoshie composed one of her own, and for which she received high critical acclaim.

She appeared with the Osaka Philharmonic again a year later, this time playing Mozart's "Concerto for Piano and Orchestra No. 27 in B Flat (K. 595)."

Since she was 15, Yoshie has appeared as guest soloist with every major symphony orchestra in Japan. She has also made numerous radio and television appearances. She has been presented in recitals in Tokyo, Osaka, Kobe, Sapporo, Muroran, Yamagata, Matsumoto, Takasaki, Kofu, Benshuu, Tokushima, Niigata, among other cities.

She has played Beethoven's "Concerto for Piano and Orchestra No. 5" ("Emperor") for two consecutive annual concert tours with the Osaka Philharmonic Symphony Orchestra. She has since played Grieg's "Concerto for Piano and Orchestra in A minor" with the Osaka Philharmonic.

When she was 18, Yoshie was selected by the Music Critics' Association to present a monthly series of recitals and awarded the formal distinction as a "Mature Concert Artist."

Two years ago, Yoshie was sponsored to continue her musical education at Juilliard, America's foremost school of music. She has been financially sponsored by Elder and Mrs. Willard Mourtisen of Salt Lake City. Prior to his retirement, Elder Mourtisen was a businessman in real estate in Arizona.

The Mourtisen's learned about Yoshie through their daughter, Marian, who was serving a mission for the Church in Japan. The two girls are now room-mates in New York City; Marian is doing graduate work in "Asian Studies" at Columbia University for an M.A. degree, and Yoshie is at Juilliard.

With a particular affection for the music of Bach, Yoshie was invited to participate in the "International Bach Competition" that was held in Washington, D.C., last year. And Yoshie won first prize!

Yoshie left Salt Lake City in mid-July for a two-month concert tour of Japan after which she will return to Juilliard.

Yoshie Akimoto's Church service is also a story of accomplishments. She is blessed with an enthusiastic missionary zeal, and already has two conversions (and baptisms) to her credit at Juilliard.

She has served in many assignments in her branch Toyonaka Shi, Osaka, including being president of the Young Women's MIA.

There are probably few — if any— young persons in the Church who can match her record in raising money for building funds. As a recognised artist in Japan, she has given dozens of benefit recitals—she doesn't know how many — for branch building funds. During her concert tour this summer in Japan, she is giving a major recital in Tokyo for one of the Tokyo branches.

In the Manhattan Ward, New York Stake, she has also appeared in benefit fund concerts, and served in Sunday School teaching capacities.

Whether Yoshie is walking across the stage to a huge concert grand piano or up to someone's front door proselyting for the Church—it is an exhilerating moment — as the Young Artists' Festival audience as well as her converts to the Church will vouchsafe. On stage or behind the pulpit, Yoshie looks charmingly like a Dresden

figurine. Her features show strength yet they are delicate. She has a typical round Japanese face that bursts into sunshine constantly with her winning and infectious smile.

With her enthusiasm for everything and everyone—she has a small hand, but she has a "bishop's" firm handshake—it is easy to see how, when she is given the opportunity, she can win anyone right on the spot.

Yoshie Akimoto, internationally famous pianist is a 22-year-old Mormon girl. She has been recognised in various countries, and has won high honours in both Japan and America. She is also a missionary for the Church and has accounted for several baptisms.

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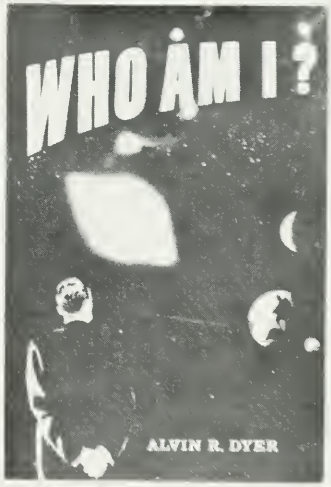

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News News News

WE have often been told that L.D.S. stands for "Lets do Something", and the saints in the British Isles have certainly been active in the past few months.

Take **LEEDS STAKE** for instance, sixty-four High Priests honoured their wives with an Appreciation Dinner at "El Grego's" (otherwise known as the Dewsbury chapel) and they certainly did things in style. Each lady was presented with a red rose by her escort at the beginning of the evening, and a bunch of daffodils as they left at the end.

The menu sounded very exotic.

Melton le Hilton,
Jullien Consomme,
Agrafin Royale,
Dinde Roite Chasseur,
Flamenco,
Savoury Vol au Vent,
Petit Fours,
Caro Blanc.

The young members of the MIA under the direction of June Sinnott prepared the tables and Hors D'Oeuvres, and served the meal. Altogether they handled and washed up almost two thousand five hundred items of crockery, cutlery and glassware. This wonderful meal was all prepared on two household size electric cookers by Brother Ryan. Certainly a memorable evening for all concerned.

A group of high Priests and wives at the recent Leeds Stake High Priests' dinner in appreciation of their wives.

In the Dewsbury Ward Chapels recreation hall.

"Take Five" Contenders in the Leeds Stake Missionary and Priesthood Sports pause to get their breath back.

The above picture shows Missionaries and Priesthood of Leeds Stake "Taking Five" in order to regain their breath after some hectic non-stop (!) sports. Competition was fierce and both English and American football were played out on the windswept sports field. The big event was to have been the Tug of War, but someone forgot to take the rope!

Honours were declared even, and everyone went along to the Dewsbury Chapel to feast on "Hunky" chicken-filled French loaves, cooling Peach Melba and buckets of chilled orange juice.

From Leeds to **Leicester Stake** is not very far and fans of Jean Taverner (now of Leicester Ward) will be delighted to know that she is still singing. The occasion this time was the Primary May Fair at Leicester, which was opened by Sister Dunyon and organised by the Stake Primary Presidency. Coventry and Leicester wards participated in the event which was well attended. The first prize in the Fancy Dress Parade was won by Louise Pallett as the Queen of Hearts. There was also a display of Maypole dancing by the Coventry children.

June 25th saw the Leicester saints on their Sunday School outing to Drayton Manor Park. No one fell into the Lake, but they couldn't have been any wetter if they had. Apparently it rained continuously, but you can't keep seventy-five Latter-day Saints down, and they all managed to have a good time.

Birmingham Ward Senior Aaronic Priesthood school held a surprise farewell party for its 'founder' members, Elder and Sister K. Burnett. After an evening of entertainment a silver plaque was presented to them in appre-

ciation for all they had done during their eighteen months stay.

£13 was raised at a Junior Sunday School social at **Derby** on June 25th. Sixty-eight people attended and the proceeds were for the children's outing.

Eastwood Relief Society have a lovely group of Singing Mothers, and recently they gave concerts to the Old age pensioners in the Greasley Miners Welfare Hall and to the Primitive Methodist Women's Bright Hour. Both groups enjoyed it so much that they have been invited to go again. Eastwood is really only a small ward, but they always do things in a big way. The rain poured down at their Garden Party, but that did not dampen their spirits. Apart from the various sideshows to test the skill, they held a Fancy Dress parade which was judged by Sister Dorothy Poole, Mrs Spriggs and Brother Flint, and won by Heller Redisons, Valerie Lamb, and Heber Martin. There was also a fashion parade with prizes for sewing and knitted wear.

June 25th proved a busy day for this Stake because **Loughborough** Relief Society sisters also chose it for their bazaar. They worked hard setting up stalls selling home-made cakes and beautifully made clothes and toys. The Priesthood helped also by organising a putting green, rifle range and skittles. The MIA was not to be left out and they organised a dance in the evening entitled "Carnival Capers"

The "Sound of Music" has been showing in Nottingham for over a year now, and the **Mansfield** sisters recently organised a coach trip to see it. They were also very lucky to enjoy good weather on their Sunday School outing to Anderby Creek and Skegness. It seems to have rained everywhere else on that day.

The "Missionaires", the Central British Mission elders quartet are very popular in the Leicester Stake, and in May they entertained at **Walsall** and received encore after encore. Everyone invited their non-member friends, and "Meet the Mormons" the BBC film was also shown.

A Mother and Daughters' dinner was organised by the **Nottingham** Relief Society on June 27th. Fifty-three sisters enjoyed a delicious meal prepared by the presidency, but served by the Bishop and Aaronic priesthood. Games and dancing followed. There should have been a film too, but unfortunately the bulb broke in the projector so everyone was invited back for the following week to see it.

The young MIA members have found that success can be achieved if they all work together. They have organised two very successful dances recently, won the Girl's Shield and the Boy's cup for the Stake Sports, taken first place in the swimming Gala and are determined to keep up the good work.

Stake President Kenneth J. Poole and his wife gave a Farewell supper for President and Sister Joy F. Dunyon

after the **Woodsetton** Ward conference. President Dunyon has worked very closely with the Stake as his mission was all around it, and both he and Sister Dunyon have been an inspiration and help to all the members. At the same conference President and Sister George Cannon were welcomed and introduced. President Cannon has asked his counsellors, Derek Cuthbert and Harry Jones to stay on with him. It has been pointed out that when the Cannons and the Cuthberts meet a wide angle lens will be needed to take a group photograph, between them they have fifteen children. President and Sister Cannon have five sons and two daughters, while President and Sister Cuthbert have five daughters and three sons.

Chris and the Colemen

Have you ever heard of "Chris and the Colemen" alias Brother and Sister Walter Coleman and their children Ruth and Chris? They were the highlight of the evening at **Worcester** chapel on June 1st when the Relief Society gave a social for the sisters and their husbands. Guests of honour were Gladys Jones, Central British Mission Relief Society President, and her husband Harry W. L. Jones, 2nd counsellor in the Mission Presidency, and Sister Drusilla Gunnell who was the first Relief Society President of Worcester when it was organised in 1952. Apart from the "Colemen" singing folk songs, the rest of the evenings entertainment included excerpts from "A Century of Relief Society" read by some of the sisters, a selection of her own poems by Gillian Brown-Lee and a soprano solo by Gwen Smart.

Worcester Relief Society Social

Kidderminster chapel in the Midlands West District of the **Central British Mission,** resounded to male voices singing the songs of Zion when the first Missionwide Priesthood Convention was held there on July 3rd. In effect it was a rebirth for the chapel which had recently been re-decorated, for many years ago it served as a centre for such conventions from all over the British Isles. Over one hundred and fifty brethren assembled to receive instruction from Mission leaders under the direction of President Joy F. Dunyon just prior to his release. They had travelled from all over the Mission, from Holyhead one hundred and fifty miles to the northwest to Peterborough and Bedford ninety miles to the east and southeast and Lincoln one hundred miles to the northeast.

The brethren had received personal invitations to attend which included a challenge to bring with them a Family Group sheet ready for Temple work; these were collected during the convention. Main speakers were John Bustamante (Genealogy and Temple

work) Benjamin Thorpe (Home teaching) George Fowler (Adult Aaronic Priesthood), Neil Ferguson (Youth Aaronic Priesthood), together with President Dunyon and his counsellors. All aspects of the Priesthood Correlation programme were reviewed, together with a brief history of Mission development since it was organised on 10th March 1961.

The Mission Board honoured President and Sister Dunyon at a surprise farewell banquet at the Northampton chapel on June 25th after the Saturday sessions of Conference. The secret was so well kept, that Sister Dunyon caused a panic by staying home to pack on that day so an excuse was quickly thought up and someone drove to the Mission Home in Sutton Coldfield to collect her. Table decorations were in the form of a fleet of ships, each one representing an Auxiliary or Priesthood organisation. Highlight of the evening was the presentation of some Worcester Royal porcelain and a beautiful Nottingham lace tablecloth, together with the printed words of William Blakes' "Jerusalem". President Dunyon in the last series of Conferences had often expressed the thought that Jesus could have walked these isles. The Mission Board sang the hymn to him, and he was so impressed that he had copies of the words printed by the Mission staff, and during the Sunday morning session of the Conference, the whole congregation accompanied by the organ raised their voices in an inspired rendering of this lovely English hymn.

Fathers and Sons at Benbows Farm

Fathers and Sons at historic pool to sing "Come, come, ye saints".

THE venue chosen for the **Central British Mission's** Fathers' and Sons' Outing was historic John Benbow's Farm in Herefordshire, and tents were pitched only a few yards from the pool where Wilford Woodruff baptised 600 souls in 1840. Centrepiece was a large marquee and adjoining kitchen tent, flanked by a rainbow variety of canvas along two sides of the field which provided weekend accomodation for 80 dads and lads.

First arrivals on Friday afternoon got a foretaste of campfare by tucking into turkey sandwiches and salad prepared by Camp Chef Neil Ferguson, Mission Youth Aaronic Priesthood Advisor, and his co-workers President Robert Wood of Rugby and Terry Whatton of Newark. The weather was perfect for an evening campfire, and as dusk fell, a load of old railway sleepers blazed merrily, lighting up the happy circle of faces. Dave Harmon of Merthyr Tydfil did an excellent job as M.C. for the fun songs and campfire activities, and pangs of hunger were staved off with beefburgers, sandwiches, cheese and pickles. Meanwhile a full moon

pushed itself up over the Malvern Hills, just about the spot where Brigham Young and Willard Richards met in council with Wilford Woodruff to discuss the affairs of the Church in this fruitful area only ten years after the Church had been organised.

Saturday was determined to be a full day, with reveille at 6.30 a.m., followed by a crosscountry run. After breakfast the morning was enjoyably spent in football and cricket matches, with youth invariably triumphing over years. With the aid of an enthusiastic team of helpers, Ken Chapman, Mission Athletics Advisor, organised the morning games, and also the sporting events in the afternoon. Young and not so young participants all had a great time, but saved enough energy to do full justice to the big-top banquet in the evening and grand talent show. It was a joy to see father and son groups from each District, get together skits, choruses and other items in a feast of spontaneous entertainment.

The most memorable part of the weekend was undoubtedly the Sabbath day programme, starting with an early morning testimony meeting before breakfast. Eyes were moist as the spirit of testimony-bearing prevailed and many told of their love of the gospel, their desire to share it, and the experiences they had enjoyed since joining the Church. After breakfast came another spiritual occasion, with a full conference session in the marquee under the direction of Mission President Joy F. Dunyon. Speakers represented fathers, sons, and priesthood leadership from Branch, District and Mission, and the scene of Wilford Woodruffs' greatest missionary work many years ago became once more a place of rich spiritual experience which drew us all closer together. As the story of Benbow's Farm was retold, the need to listen to the still small voice more intently and to proclaim the gospel more boldly, was impressed upon all. As the talks concluded, the happy group left the marquee and went over to the pool where a prophet of God had laboured so diligently to build the Kingdom. There, they sang across the water, "Come, come ye saints, no toil nor labour fear" with more feeling and meaning than ever before. Thus ended a thrilling Fathers' and Sons' Outing to John Benbow's Farm.

President Derek Cuthbert shows son David the spot where Wilford Woodruff baptised 600.

Peterborough Primary prove that you don't have to spend a lot of money or travel very far to have a good time. At the end of June the children and their teachers took their tea and picniced in a field and afterwards went tracking in the woods.

Peterborough Primary Outing Photo on next page.

Peterborough Primary Outing.

Sunderland Stake have reason to be proud of their new Stake House. The authorities of Sunderland consider it as one of the places of interest to show visitors. Distinguished visitors too! The Russian Football team, here for the World Cup, were visibly impressed when they visited it on July 12th, and they took many photographs.

The Cultural Hall was packed to capacity on July 15th for the Stake MIA Road Show. The theme was "Old World Charm" and it was amazing that none of the ten wards and branches participating took the same standpoint. The original scripts ranged from Genealogy, Stick no Bills, Dr. Who in the Court of King Arthur, Nursery Rhymes, to King George and the Dragon, certainly a varied selection. The costumes were magnificent and the scenery showed great imagination. Brothers May and Cunningham and Sister Oates had difficulty in deciding the winner as only twelve points separated the lowest award from the highest. North Shields were finally declared the winners with Newcastle second and Sunderland third.

Superintendent W. Hall and President Jean Griffiths of the Stake MIA are doing a fine job as each Road Show is better than the last, and a tremendous amount of time and effort must have been spent on this event.

News has been received by President Joseph W. Darling and Sister Darling of the **London Stake** of the award of the Distinguished Flying Cross to their son, Elder Peter G. Darling, formerly a member of the old South London Branch in the London District.

The news came to the Darling home on the outskirts of London in the form

of a news clipping headed LOADMASTER CITED FOR SERVICE ON 1000 FLIGHTS IN VIETNAM and reads:

"A1C Peter G. Daring, a loadmaster in the 28th Military Airlift Squadron, recently was awarded the Distinguished Flying Cross and his 26, 27 and 28 clusters to accompany the Air Medal.

Presented for his participation in "routine" combat sorties and combat airlift missions in Vietnam, the clusters reflect Airman Darling's efforts in over 1000 flights.

Airman Darling and his crew hauled everything from Vietnamese citizens and all their personal belongings (including animals) to flares and explosives.

During the 765 flying hours involved in the missions, Airman Darling was subjected to enemy gunfire numerous times, and he recalls one particular incident of a hit in the exact spot he had only moments before vacated.

The particular act of bravery that won Airman Darling the Distinguished Flying Cross occurred on a flare-dropping mission over enemy-held territory.

As one flare was about to be ejected from the rear of the C-123 Fairchild Provider in which he was flying, it ignited prematurely. Almost instantly the rear of the Aircraft fuselage was filled with smoke and confusion, and the burning flare canister was blown forward —toward 200 other highly explosive flares.

Thinking quickly and keeping a cool head, Airman Darling was able to avert a real inflight disaster by gaining control of the burning canister and ejecting it out over the Provider's rear cargo door, the citation noted.

Airman Darling received his Vietnam assignment only three months after he received his United States citizenship, on July 7, 1964. He has been serving in the Air Force (with the exception of his first three months in America) ever since he immigrated to the United States from Ireland, via the British Isles."

News has since been received in the Darling home that Elder Darling has been promoted to the rank of Staff Sergeant.

Off to the States

Lynda Bates and Valerie Rownall, leave for B.Y.U. to attend the summer session to study art. Lynda is the daughter of President and Sister Bates of the **Manchester Stake.**

L. to R. Lynda Bates and Valerie Rownall.

Eccles Branch Participate in local Carnival

THERE was an expectant air about the town on the morning of Saturday the 2nd of July. The streets appeared to be as busy as usual, although this could have been a trick of the imagination. In various parts of the town, people were putting final touches to cars, lorries, costumes, dresses exhibits and tableaux of all kinds for this was the day of the Eccles Carnival.

This event dates back many years and many local organisations take part in providing decorative floats, whilst others take collections for local charities. The floats parade through the town preceded by various local bands. They finally come to a halt at the local public park, where all manner of sideshows are displayed.

This year's carnival was significant for many, in that the Church was represented for the first time. The Eccles Branch is situated some six miles from the centre of Manchester, and belongs to neither Manchester Stake, nor an organised district within the North British Mission. They decided to further their efforts in putting the Church before the public by participating in the carnival. A local coal merchant provided and drove his lorry for the pioneer float prepared by the members. Although the covered wagon almost parted company from the lorry within two minutes of the start of the parade, the float was awarded a third prize.

More significant still, the Eccles Branch showed what a small branch can do in advertising the Church when the will and enthusiasm to do it are abundant.

South West British Mission

AS the 35 voice Mormon Choral sang from the stage of Colston Hall, **Bristol,** on the night of December 23, 1965, one person in the audience was overheard to say, "Wouldn't it be nice to see a choir large enough to fill all of those seats (300)?"

Since the Mormons take to singing congregationally, and in choirs, almost as a habit, it seemed rather a good idea. But who would "bell the cat" so to speak? Thirty five voices, Bristol based, is one thing, but 300 from all over the Southwest is quite another matter. However, the members of the church were enthusiastic, so project, "Crossing the plains of England" was born.

The target date was June 12, 1966, at which time Decca Records had made a contract to record this group in Colston Hall, Bristol. From Tewkesbury to Bournemouth on down to Penzance, the singers met in groups numbering from ten to 50. A programme was selected, and music distributed. A team of four conductors and four accompanists were chosen to travel and rehearse. It was impossible to estimate the total vocal sound and balance from the individual rehearsals, and large scale final re-

hearsals could only be a few and toward concert and recording time. As it turned out, the choir was actually together as a unit for one all-day rehearsal one week before this recording and concert.

When the big day came vans and coaches converged on Bristol. Anticipating a lengthy recording session, we saw that overnight accommodations posed a problem. But other members generously opened their homes. The remainder slept on two city-separated cultural hall floors—the men in one, and the ladies in another.

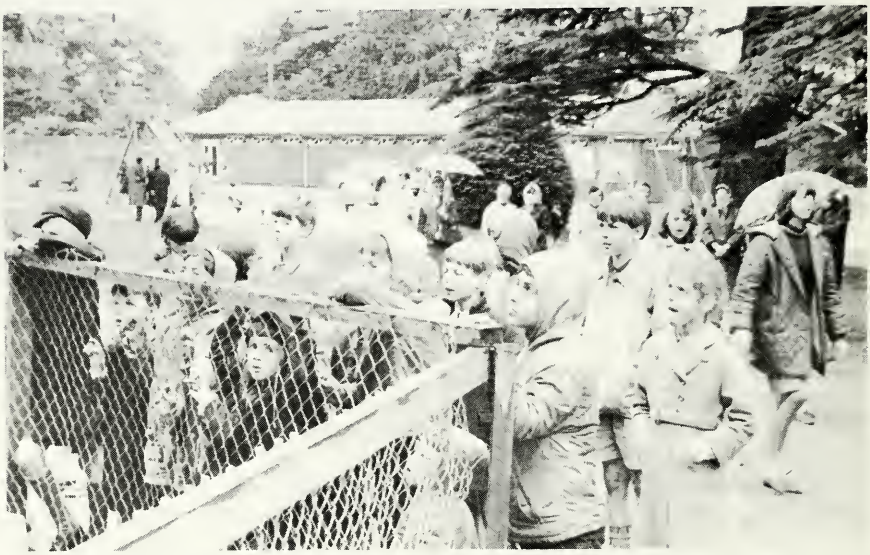
The baton descended and the great choir sang. The sound was electrifying —inspired, polished—the balance superb. With the great Colston organ responding under the genius of H. Robinson Cleaver of BBC fame and one of the outstanding organists in England, the blend of organ and choir fused into a thrilling sound.

Fourteen numbers which should have required one and a half to two days to record were superbly finished in ten working hours. The Mormon Choir of England was born. "The plains of England had been crossed."

A Choir is Born

The High Priests of **Manchester Stake** held their annual picnic at Trentham Gardens on the 25th of June. The weather was unco-operative and canceled the softball game, fun was had by all.

President Wightman and saints at Trentham Gardens.



Young saints watch the large Cuckoo Clock at Trentham Gardens.

ON July 1, 1966, the South Wales portion of the Central British Mission was transferred to the **Southwest British Mission.** Presidents Joy F. Dunyon of the Central British Mission, and Ray H. Barton, Jr. of the Southwest British Mission, with their wives, met at Merthyr Tydfil to negotiate this exchange. By action of the First Presidency and the Quorum of the Twelve, this matter was approved just prior to this time. This now adds about 1,800 new members to the Southwest British Mission, making its total membership in the area of around 7,000 members. Also, there will now be a membership of about 242 missionaries in the Southwest British Mission, since 40 missionaries and a married couple became new additions to the Southwest British Mission.

One of the reasons for this transfer was the Severn Bridge which crosses at Chepstow, and will allow free access from Bristol and other points on the Southwest peninsula into Wales. The move actually involves 18 branches and two districts within the Wales East and Wales West districts. Besides the district centre built at Merthyr Tidfil, there is also completing the new district centre at Cardiff.

Actually the two missions were last together when it was all under the British Mission, and so there will be many friends meeting each other again for the first time in a long period after separation. It ought to be a great rejuvenation and a wonderful opportunity to see the church grow in this area by virtue of the upsurge that's taking place.

———

THE **North British Mission** Relief Society Convention for Visiting Teachers held on June 25th at York was a splendid event. There was food for thought, food for the body, and a great uplift to spirits. Also a desire to aspire to greater heights as Relief Society sisters saw what could be achieved by prayer, praise and efforts to improve the standards in the branches.

The uplifting talks by Mission Leaders, Sisters Alice Hughes and Dorothy Shorrocks, and by Mission Supervisor Sister Blanche E. Payne were the greatest help to every sister there. It was also a great pleasure to see and hear Sister Christine Robinson, having read so many of her fine articles in the Relief Society Magazine. The singing of the Preston sisters was very pleasant, and the demonstration of the Visiting Teacher Lesson was an ideal that fired every sister to be determined to do things that way in the future. The Liverpool District sisters provided that inspiration. Sisters of the Grimsby District showed all too clearly that all work and no play was not the path to heaven, and all present heeded the warning. The York sisters are to be congratulated for their efforts in preparing for this convention, and the refreshments provided a birthday treat for President Robinson, who greatly appreciated the impromptu song! The theme of the convention was The Wheel of Inspiration and everyone was certainly inspired.

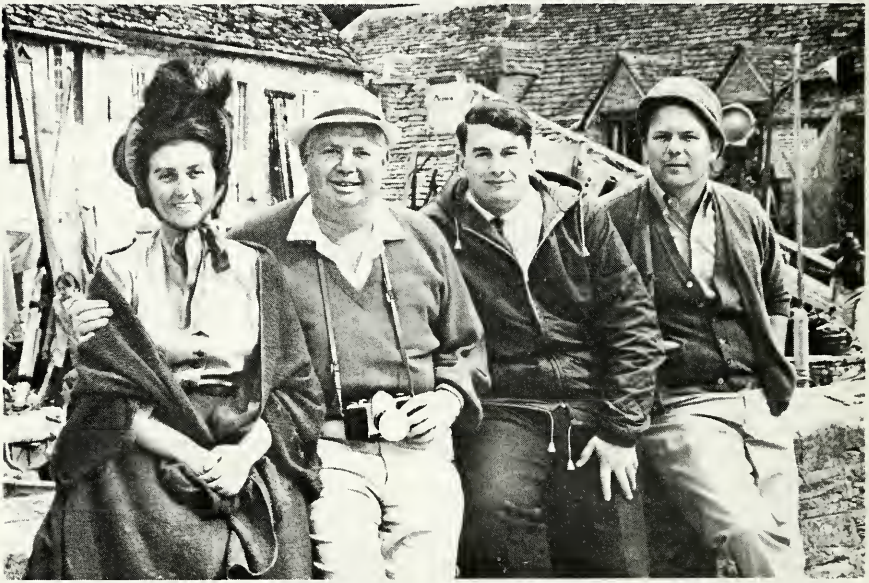
Early on the morning of July 4th the **Liverpool** District Relief Society Sisters set out for a visit to the new Mission Home at Harrogate. The coach started from Weaverham and called at Northwich, Widnes, Warrington Liverpool, Wigan and St. Helens collecting the sisters, then on to Southport. The Southport sisters nearly missed the bus, as due to some misunderstanding they were waiting at the Railway station instead of the bus station. Fortunately they were found in time, and the bus then continued on to Harrogate. Everyone was in holiday mood and

so they enjoyed the drive through the beautiful Lancashire and Yorkshire countryside despite the fact that the sun was playing hard to see, and by the time they reached their destination it was pouring with rain.

President and Sister Payne welcomed the sisters at the Mission Home and provided films for their entertainment, also a tour of the beautiful house and gardens. The day also included a short visit to Harrogate for a tour of the town, returning to the Mission Home for an al-fresco meal, before departing for home.

WHEN the 20th Century Fox musical "Doctor Doolittle" starring Rex Harrison and Samantha Egga is released, note the names of the Heads of the Make-up and Costume Departments, both men are Mormons.

The photograph shows a lady extra, Mickey Sherrard, Head of Costume Dept., Christopher Wills, also a member of Mason Kaydar Photographs, and Marvin Westmore, Head of Make-up. The picture was taken during a break in filming, on the set at Castle Combe, Wiltshire.



L. to R. Lady Extra: Mickey Sherrard (member) Head of Costume Dept. Christopher Wills (member) Head of Mason Kaydar Photographs. Marvin Westmore (2nd Counselor Elders Quorum Presidency, 3rd Quorum of Elders N. Hollywood Ward, Burbank Estate) Head of Make-up. Photo taken on set at Castle Combe, Wilts., for the film Doctor Doolittle, a £5,000,000 musical by 20th Century Fox, starring Rex Harrison, Samantha Eggar, Antony Newly to name a few.

Congratulations to:—

PRESIDENT and Sister K. J. Poole of Nottingham Ward, Leicester Stake, who have adopted a baby daughter, Rebecca Louise Poole; she has now been blessed and sealed to them in the Temple.

Ashley A. Hill and Eileen Campbell who were married on June 25th by Stake President F. W. Oates in the Sunderland Ward Chapel. Brother Hill is a third generation member of the Church, his bride wore a silver and white brocade gown and was attended by five bridesmaids. The honeymoon was spent in Norway.

Sheila Moar of Newtongrange, Midlothian Scotland who has won a scholarship to Brigham Young University in the recent Improvement Era Writing Contest.

Lyn Hepburn, Dundee, Angus, Scotland who won a cash award in the same contest. Well done Scotland. Also to Craig L. Marshall the only Prize winner from England who will receive an Era Subscription.

WELCOME HOME TO THREE FAMILIES WHO emigrated from the Leicester Stake and who have decided that there is no place quite like England.

Brother and Sister Palmer and family from Leicester ward.

Brother and Sister Chapman from Sheldon.

and Brother Gordon Edwards, Kings Heath.

Birmingham ward also welcomed Sister Doris Green who has been visiting her children in the States for the past twelve months.

A few short years ago, the British Isles all belonged to one Mission, The British Mission. Now there are six Stakes and seven different Missions. Do you ever wonder what is happening to friends you knew in the old days, are they wondering about you? These pages give us the opportunity to know what it happening all over the British Isles, we want news from each branch. If you do not know who the Millenial Star news representative for your area is, send your news direct to Muriel Cuthbert, 26 North Road, West Bridgford, Nottingham by the 25th of each month.

Bishop King of Manchester Ward and Bishop Preston of Oldham-Ashton Ward shepherd young charges at High Priest's picnic.

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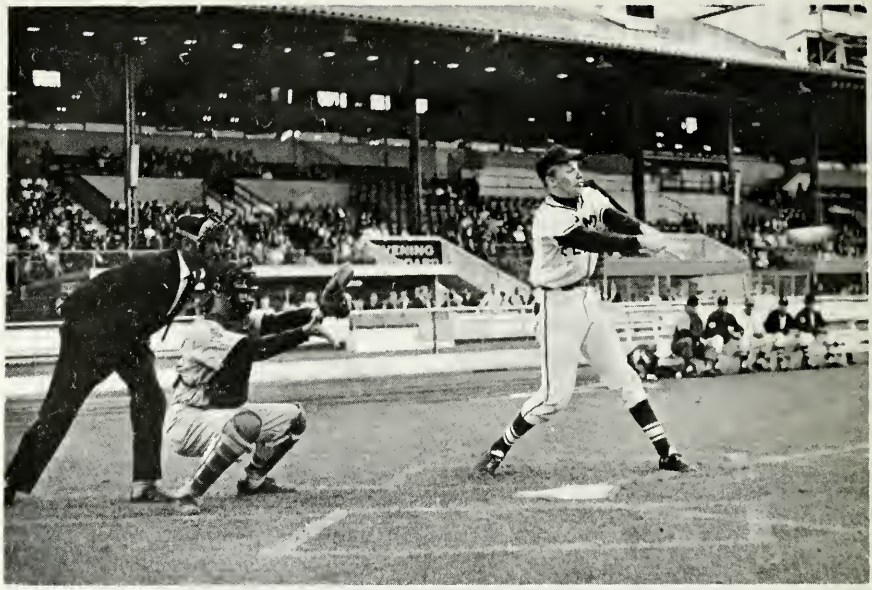
Mormon Elders at White City

A GROUP of Elders from the British Mission sponsored a charity baseball game at White City Stadium on the 4th of July. Their opponents were the British Allstar team.

Over 7,000 people attended making this one of the largest church sponsored events in the history of the church in England. Unusual, because baseball is not a familiar sport to most Britishers. The large crowd was a tribute to the tremendous effort on the part of the elders in advertising the event and selling tickets. One team of elders sold over 750 tickets to set a record!

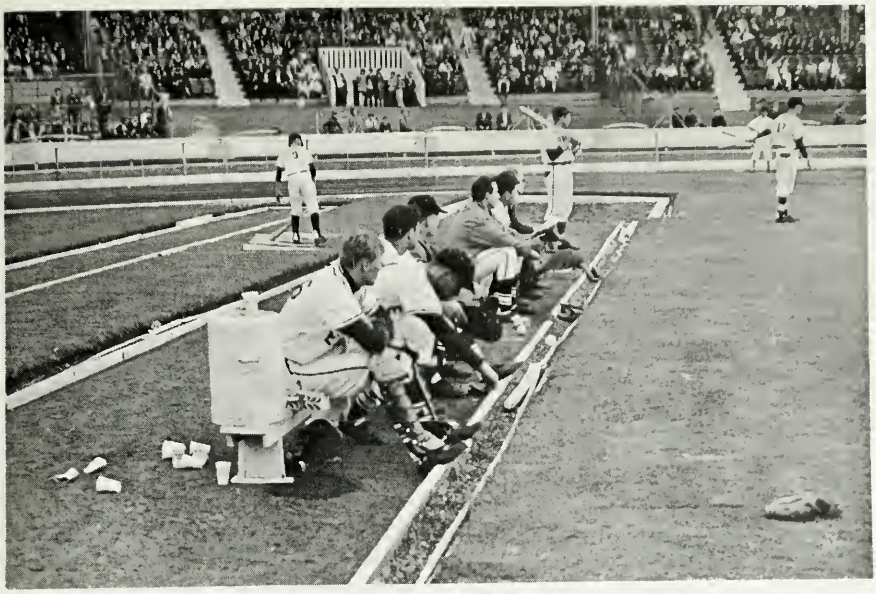
The proceeds were donated to the Convalescent Police Seaside Home, Hove New Premises Funds, and the Imperial Cancer Research Fund.

BEFORE THE GAME



Elder Fifield hitting his home run.

Elder Tuillis, Team Captain, hits a long hit fly.



The bench while they are at bat.

Elder Hopkins, Co-Captain, swings and misses.

General News

"News from Elsewhere"

AWARD GIVEN SISTER SMITH

Mrs. Jessie Evans Smith, wife of President Joseph Fielding Smith of the First Presidency received high honours when the Brigham Young University presented her with the David O. McKay Humanities Award. Said BYU President Ernest L. Wilkinson in making the award: "Her inspiring, beautiful singing and her fervent desire to use her talents for the benefit of others make Jessie Evans Smith a most worthy recipient of the award."

MRS. CANNON PASSES

Funeral services were held Tuesday, May 31, for Mrs. Lucy Grant Cannon, 85, who served for 25 years in the general presidency of the YWMIA as a counsellor and then was general president from 1937 to 1948. Mrs. Cannon was the daughter of the late President Herber J. Grant.

ATTEND WORLD CONFERENCE

General President Belle S. Spafford of the Relief Society and General President Florence S. Jacobsen of the YWMIA returned to Salt Lake City from Tehran, Iran, where they were delegates to the International Council of Women.

420 STAKES NOW

Two new stakes of the Church were organised in June bringing the total of stakes to 420. The Cedar Rapids Stake was organised from a part of the Northern States Mission and the Huntington Park, California, Stake was created by a division of the Garden Grove Stake.

SISTER McKAY HONOURED

Mrs. Emma Ray Riggs McKay, wife of President David O. McKay, observed her 89th birthday on June 23. The observance brought her family about her for a celebration and the best wishes from many friends and associates. President McKay, who will observe his 93rd birthday on September 8, spent the day at her side enjoying the events of the day which honoured his wife and companion to whom he was married 65 years ago in the Salt Lake Temple.

EDUCATOR HONOURED

Dr. Henry Eyring, dean of the University of Utah graduate school, received an honourary Doctor of Science degree from the Western Reserve University in Cleveland, O. Dr. Eyring, one of America's foremost scientists is a member of the Sunday School General Board.

ELDER EVANS HONOURED

High honours came this past month to Elder Richard L. Evans of the Council of the Twelve who is well known throughout the world for his "spoken word" with the Salt Lake Tabernacle Choir weekly broadcasts. Elder Evans was installed as the international Rotary Club President at the international convention in Denver, Colorado. The organisation Elder Evans now heads numbers over 600,000 members

in 12,363 clubs in 132 nations of the world. His activities during the year as international president will take him into many countries of the world. The Tabernacle Choir travelled to Denver to give a Sunday evening concert as a highlight of the Rotary International Convention.

COMMITTEE NAMED

The Church named a real estate committee last month which will have responsibility for the purchase, sale and management of all Church properties not administered by separate corporations. This will include purchase of all chapel sites. The committee consists of Presiding Bishop John H. Vandenberg, Fred A. Baker, vice-chairman of the Church Building Committee and Wilford W. Kirton, Jr., Church legal counsellor. Appointed as the director of the real estate department is Albert V. Stirling who recently returned to Utah from London where for the past four years he has directed cost estimating and purchases for the Building Committee.

L.D.S. ATHLETES UP FRONT

Two Mormon golfers came to the front in mid-June to win top spots in the U.S. Open Golf tournament in San Francisco. Billy Casper, a convert to the Church who was baptised on January 1, 1966, won the championship in a playoff clash with Arnold Palmer. In a lesser light, but still the top amateur of the tournament, was John Miller, one of the Brigham Young University gold team. Billy Casper also won the Western Open championship in a Chicago tournament the following week. He was in Salt Lake City the next week to participate in the Church-wide gold tournament.

VAULT IS DEDICATED

Known officially as the "Granite Mountain Records Vault" the huge storage facility of the Church, hewn out of the granite mountains south-east of Salt Lake City, was dedicated on June 22 by President Hugh B. Brown of the First Presidency. The six large storage vaults and connecting tunnels are found to be ideal for the storage of microfilm. Participating in the dedication also were President N. Eldon Tanner of the First Presidency and Elder Howard W. Hunter of the Council of the Twelve who is president of the Genealogical Society which operates the records vault. President Brown predicted that the leaders of nations will come from all parts of the world to inspect the vaults. "They will praise the work as inspired of God," he said.

FIRE BRIGADE HELPS OUT

Crowds of children and adults gathered on the green lawns of the Ashton Ward, Manchester stake, on Tuesday evening, the 19th of July. Three fire engines of the local fire brigade arrived with bells clanging. Up went the tall ladders, but no hose pipes and no fire!

The efficient firemen swiftly unbolted the spire from the top of the tower and carefully brought it to the ground.

A good risk-free practise for the brigade, and a difficult problem solved for the Ward members who wanted to replace the peeling gilt on the spire.

What's Your Problem?

MUSIC IN SACRAMENT MEETING:

Question: We are always at a loss for good music in our sacrament meeting. How can we improve it?

Answer: One bishop did this:
One Sunday a month he had the little children from Primary sing two or three numbers. In Fast Meeting he had a youth chorus from the MIA sing the sacrament song and the closing hymn. On the other two Sundays he had a choir made up of a representative group of adults and teenagers. Since none were trained singers, hymns were used in all cases. But what could be better? They are simple enough for anyone to sing, and yet carry a wonderful message. Always plan to have the opening song by the congregation, and often the closing song. This would give place for two choral numbers, one before the administration of the sacrament meeting, and the other just before the speaking begins.

HOME PRIMARY MEETINGS:

Question: I have three little neighbour children come to my home each week to join my own two little girls in a home Primary meeting. I am the only teacher they have, because we live a long way from the branch and do not have transport. How can I get some help in teaching these little ones?

Answer: Each mission, and most stakes, have information that is designed for home Primary meetings such as yours. If you will write to your mission or stake president, he will have the Primary officers send material to you. Also, you will find the Primary magazine, the Children's Friend very helpful to you. It is filled with suggestions which you can apply in your own home.

TOBACCO PROBLEMS:

Question: My husband joined the Church, but soon began to smoke again. He is not convinced that there is anything wrong with smoking. Can you help us?

Answer: The British government has done a great deal of research on the subject of tobacco and its harmful effects. A letter addressed to the ministry of health will bring you much helpful and scientific information on this subject. But it is not only from the medical standpoint that we Latter-day Saints advise against the use of tobacco. It is a spiritual matter with us, as well as a matter of health. The Lord gave the Prophet Joseph Smith the Word of Wisdom in which the Almighty cautioned against the use of tobacco as a health measure. But the spiritual side is at least as important. We are to keep our bodies clean because they are the temple of God. If our bodies are clean, and His spirit dwells in us, that Spirit strengthens us against all temptation, and it is a constant guide and help to us. Try to show your husband the spiritual blessings which will come from having the Lord's spirit with us always, and help him to know that his spirit is repelled by things which contaminate our bodies.

PAYING TITHING:

Question: My husband only makes £18 a week, and there are five of us to

live on it. By the time our taxes are taken out there is not too much left to live on. How can we afford to pay our tithing on such a small income?

Answer: This is a recurring question. Many have asked the same thing. The fact of the matter is that all faithful tithe payers will tell you that the Lord so blesses them that their nine-tenths go just as far as their 10 tenths did formerly. It does not seem right mathematically, as some will argue, but it is a fact anyway. God blesses the faithful tithepayer. Instead of asking how we can afford to pay our tithing, we should ask if we can afford NOT to pay it. The Lord has promised to bless his obedient children, and he has demonstrated this numerous times as any faithful tithepayer will testify.

COLA DRINKS:

Question: Is it wrong to drink cola drinks?

Answer: Cola drinks do contain a certain amount of caffeine. Caffeine is a habit-forming substance. Generally the Church advises against the use of any habit-forming substance, except as certain drugs are prescribed by the doctors as medicine.

KEEPING CONFIDENCES:

Question: We have a sister in our branch who gossips so much about other members of the branch that she is spreading a bad spirit among us. What can we do?

Answer: Notify the branch president, and he will probably call this woman and her husband into a private meeting to discuss this matter. It is bad to hurt feelings, and if the sister realises what she is doing by her gossip she would probably be willing to be more careful. Of course she herself may take offence and think someone is talking about her. The branch president, if he is wise, can tactfully handle the matter without hurting the woman's feelings, explaining how the harmony of the branch depends on good relationships among the members.

BRANCH SOCIALS:

Question: We often hear of branches in the mission which hold good socials. We never have any in our branch. What can we do to help our branch president see the importance of having some socials occasionally.

Answer: We suggest you allow him to read this column. It is a definite part of the programme of the Church that we hold branch socials occasionally. Everyone needs recreation, and when the branch meets together socially, it creates harmony and good feeling, because people become better acquainted in a social than they do in meetings. Games could be played in which all members may take part, certain wholesome dances could be introduced, and simple refreshments could be served. All of these things would make for a good feeling among the members. Particular attention should be paid to the importance of inviting our newly baptised converts to these socials, to permit them to become acquainted with the people in the branch. Inactive members also should be invited. Often people are reactivated through socials, when they have been hesitant about coming out to religious meetings.

SPEAKING IN MEETINGS:

Question: How can I interest my children more in the sermons given during the sacrament meetings? They have a tendency to get very restless.

Answer: You may do this through your weekly home evening. Devote a part of that evening to talking about the Sacrament meeting. Mention the meaning of each part of the meeting. Tell them about the opening prayer, and why it is that we pray publicly in our meetings. Explain the hymns to them. Buy a hymn book of your own, and teach them many of the hymns in the book. They will enjoy singing songs with which they are familiar. Everyone does. It is when they do not know the songs that they are disinterested in the singing. Explain to them about the sacrament also. You may not know what a speaker IS GOING to say, so that you cannot tell your children in advance about his subject, but you do know after the meeting what he HAS SAID. In your weekly home evening, why not take out your notes that you have made on the sermon the Sunday before, and explain what was said in a simple way. This will begin to create an interest in the children, and they will soon expect your explanations from week to week. It will also incline them to listen more carefully to the speaker, knowing that they can ask you questions about the talk afterward. Of course it is our hope that specific gospel subjects will be used in all sermons, so that there will be an educational value to them.

BAPTISING A FRIEND:

Question: My daughter's girl friend expects to be baptised soon, and she would like me to baptise her. I hold the proper priesthood, but do not know whether it is proper for me to officiate. How may I obtain permission?

Answer: Take the matter up with your your branch president, and he will be able to advise you. Often it is good for local members to take part in the baptismal ceremony, because it creates an interest which helps in fellowshipping. The family of the man performing the baptism has an increased interest in the new convert because of this very participation.

A SACRED SABBATH:

Question: My boy friend wants me to go to the cinema on Sunday afternoon, between meetings. Is this all right?

Answer: We definitely discourage Sunday attendance at the cinema. Any kind of commercial entertainment should be avoided on the Sabbath, or any other kind, for that matter, which is not in harmony with a sacred Sabbath. Our activities on Sunday should have a sacred PURPOSE. That is the way we may measure what is good to do on the Sabbath.

TAKING A HOLIDAY:

Question: Is there any harm in a boy and girl going on a holiday together, I mean for several days?

Answer: Definitely yes. Unmarried couples place themselves in a dangerous situation when they go off on holidays without proper chaperonage. We should avoid even the appearance of evil.

Where is He Going?

CHILDREN learn most of their moral behaviour within the family. Behaviour patterns are fixed at an early age.

To change these patterns in later life is such a slow and difficult task that many consider it impossible.

Hence the only way to make sure our children grow into upright adults is to provide better home training for them now. This parents alone can do.

Given discipline, young people will learn self-discipline, given training, they will learn to live useful lives. In almost every case, the failure to develop character is directly attributable to a lack of proper influence and guidance in the home.

Eighty per cent of all delinquent children say they had no real family life, and that their parents were too busy with other things to bother with them.

Nearly all of these delinquents said that there was no religion in the home and that their parents set them a bad example.

Lack of religion is characteristic of delinquent families. One recent survey showed that 84 per cent of all juvenile criminals did not attend any church. Another, in a different city, showed that 91 per cent of all children arrested for juvenile crime, had no religious training.

Lack of faith among children generally reflects the attitude of their parents. If the parents have no religion, they can hardly teach it to their children. And yet religion is our best deterrent to crime.

The basic cause of the present juvenile delinquency is that young people have no real sense of the moral responsibility which comes from an intimate knowledge of God's teachings.

Our need for better parents is great, but parents cannot be the kind they should be without devotion to the gospel of Jesus Christ.

With President McKay's approval and gracious co-operation, this book, **Gospel Ideals,** has been prepared for presentation to the unnumbered thousands who will read these words of counsel and advice and consolation and encouragement from a beloved President.

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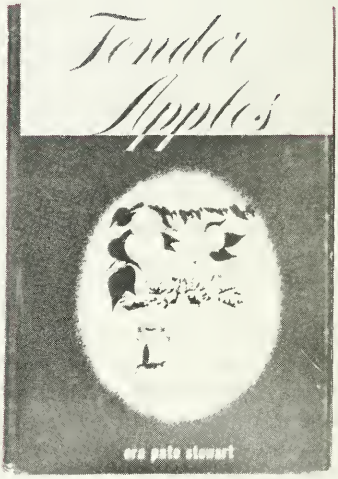

In this book, **Tender Apples,** there are chapters that will touch the reader deeply. The philosophy, the work, the honesty help dignify these desirable traits of character in an age when many tend to discredit them.

28/6

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THE PROPHET JOSEPH SAID:

The question is frequently asked: Can we not be saved without going through with all those ordinances?

I would answer, No, not the fulness of salvation. Any person who is exalted to the highest mansion has to abide a celestial law, and the whole law too.